

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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COME BACK TO BETHEL

Like Jacob of Old, We Need to Return to Early Christian Joy, to Sweet Promises, to Meet God Afresh, and Be Newly Commissioned, and to Renew Holy Vows

By Evangelist John R. Rice

(Written New Year's Day, 1958, at Mishawaka, Indiana)

"And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. And he built there an altar, and called the place El-Beth-el: because there God appeared unto him, when he fled from the face of his brother."—Gen. 35:1-7.

John Wesley had an experience never to be forgotten at Aldersgate. There he felt his heart strangely warmed, and by faith he knew that he, even he, was forgiven and justified. Saul of Tarsus met the Lord Jesus Christ on the road to Damascus with a light brighter than the sun. There his proud heart surrendered to the Saviour he had before hated. He was saved, then called to carry the Gospel far hence to the Gentiles. Neither John Wesley nor Saul of Tarsus could forget his crisis experience.

Jacob had his Bethel, an experience as tremendous as that of John Wesley or Saul of Tarsus. Here we have the story of how Jacob, after many weary years, is called back to Bethel, back to a renewal of his vows and to a new experience of fellowship with God, a new call to be the head of a nation and the ancestor of the Seed of Abraham, the Lord Jesus.

Every man who knows Christ as Saviour has had his place of blessing, his place of Christian joy and assurance, his place of holy vows. And all of us might well, like Jacob, hear the call of God to come back to Bethel to receive afresh the promises of God and to renew the holy vows we made before and the fellowship once so sweetly enjoyed.

I. That Earlier Meeting With God at Bethel

Jacob had a twin brother, Esau.

In answer to the beseeching prayer of Isaac, his barren wife, Rebekah, conceived. When the twins struggled within her, she prayed and God revealed to her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). So before they were born, God had planned to make Jacob the head of the promised nation and the ancestor of the Seed which He had promised Abraham, the Saviour through whom all nations should be blessed.

1. How Jacob Got the Birthright and the Blessing

And God, who made such plans, had put some holy hunger in the heart of the boy Jacob. Jacob believed what he had heard his father, Isaac, tell—that ownership of the land of Palestine, the headship of the nation, the ancestry of the blessed Seed, was to come through Abraham and Isaac and one of these boys. Without knowing how God had planned to work it out, Jacob once traded the hungry, tired Esau (who was born first) "bread and pottage of lentils" for the birthright which was expected to go to the first-born son.

Later when Isaac was an old, blind man, he instructed Esau, the first born of the twins, to bring in

venison and prepare it such as the old man enjoyed. He said, "And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die" (Gen. 27:4). But Rebekah overheard. She knew what God had told her—"the elder shall serve the younger." So she schemed with Jacob to pretend to be Esau, dress in Esau's garments, and serve quickly prepared meat of kids instead of the venison. So old, blind Isaac was deceived, and gave to Jacob the blessing which he thought he was giving to Esau. God had intended Jacob to have the blessing, and it was a prophetic blessing. But it need not have been sought by deceit and fraud.

Esau penitently sought now to get back the birthright which he had bargained away, and the blessing which he had missed, but on this matter he repented in vain. God had chosen Jacob to be the head of the Jewish nation and to enter into the covenant made with Abraham and Isaac.

We can imagine how angry

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The Cross! The Cross!

By T. DeWitt Talmage (died 1902)
Pastor, Presbyterian Brooklyn Tabernacle
Founder, Christian Herald

Whosoever doth not bear his cross and come after me cannot be my disciple.—Luke 14:27.

The cross was a gibbet on which criminals were put to death. It was sometimes made in the shape of the letter T, sometimes in the shape of the letter X, sometimes in the shape of the letter I—a simple upright; sometimes two cross pieces against the perpendicular bar, so that upon the lower cross piece the criminal partly sat. But whatever the style of cross, it was always disgraceful and always agonizing. When Darius conquered Babylon, he put two hundred cap-

tives to death on the cross. When Alexander conquered Tyre, he put two thousand captives to death on the cross. So it was just an ordinary mode of punishment.

But in all the forest of crosses on the hills and in the valleys of the earth there is one cross that attracts more attention than any other. It is no higher than the others, it is not made out of different wood, there is nothing peculiar in the notch at which the two pieces are joined, and as to the scene, they witnessed crucifixions every few weeks, so that I see a reckless man walking about the hill and kicking carelessly aside a skull, and wondering who the villain was that had so flat and misshapen a head; and here is another skull, and there on the hillside is another skull. Indeed, the Bible says it was "a place of skulls." But about the victim on one of these crosses all ages are crying, "Who is he? Was he a man? Was he a God? Was he man and God?"

Through the darkness of that gloomy day I come close up enough to the cross to see who it is. It is Jesus. How did He come there? Had He come up on the top of the hill to look off upon the beautiful landscape, or upon a brilliant sunset? No. He came there ill and exhausted. People sometimes wonder why Christ expired so quickly on the cross, in six or seven hours, while other victims had been on the cross for forty-eight hours before life became extinct. I will tell you the reason. He was exhausted when He came there. He had been scourged. We are horrified at the cruelties of the whipping-post, but those cruelties were mercy as compared with the scourging of Jesus Christ.

Two or three Sundays ago, I incidentally mentioned a picture which I saw at Antwerp, a picture made by Rubens—Rubens' picture of the scourging of Jesus Christ. I had only time to just mention the picture. I had not time to say much about it. It was the most overwhelming picture I ever looked at, or ever expect to see. As the long-frocked official opened the door that hid the picture, there He was—Christ with back-bent and bared. The flagellator stood with upper teeth clenched over the lower lip, as though to give violence to the blows. There were the swollen shoulders of Christ. There were the black and blue ridges, denied even the relief of bleeding. There was the flesh adhering to the whips as they were lifted. There were the marks where the knots in the whips gouged out the flesh. There stood the persecutor, with his foot on the calf of the leg of the Saviour, balancing himself. Oh, the furious and hellish look on those faces, grinning vengeance against the Son of God. The picture seized me, it overwhelmed me; it seemed as if it would kill me. I do not think I could have looked at it five minutes and have lived. But that, my



Dr. T. DeWitt Talmage

"WE ALL"

By Rev. B. M. Nottage, Pastor
Bethany Tabernacle, Detroit, Michigan

We pray that the Spirit of God may bless our souls as we meditate on these very small but very significant words.

The "We All" of Ruination

We note the "we all" of ruination in Ephesians 2:3, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

We all were lost, ruined, help-

less, Hell-bound, and Hell-deserving. "All we like sheep had gone astray." "But God was rich in mercy, and great in love and quickened us together with Christ . . . raised us up together . . . and made us sit together in Christ Jesus." What grace! What mercy! What power!

This "we all" teaches us that we were together in our sin and ruin when God met and saved us by His grace. We should be a very humble people. "We are indeed only saved by grace."

The "We All" of Salvation

Let us now consider the "we all" of salvation and our unification in Christ. In I Corinthians 12:13 we read: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." Here we have the "we all" of salvation and unification. Sin separates people from God and one another. The glorious Gospel of Christ not only saves us from Hell and sin but unites us to God and one another for all eternity. The prayer of our Lord was that "they [His people] all may

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Write That Letter

Letter Month Closes April 4. We Need Your Letter of Encouragement. Free 40-Page Pamphlet and Many Letter-Month Bargains

By Evangelist Walt Handford, Assistant Editor

Our God-Breathed Book
THE BIBLE
The Bible is the Word of God, Perfect, Eternal, Unbreakable, Verbally-Inspired. Jesus Pronounced It Infallibly Correct. Our Translations Reliable. Christianity Stands or Falls With the Bible.

By John R. Rice, D.D., Litt.D.

so, you carefully watch the mail box to be sure to get the letter as soon as it arrives.

There is a great deal of talk now about whether the postage for first-class letters will be 3c, 4c or 5c. But no matter how much the postage, people will still send letters to friends and loved ones. It is simply a part of everyday life. When I am away in revival meetings, how anxiously I watch the mail box each day for a letter from my wife, scribbled notes from my two children.

Servicemen away from home count mail call as probably fully as important as chow call. In other words, letters from home are as important as eating. If the mail does not get through regularly, the armed services know that the morale of their personnel will seriously suffer.

Letters are the very life-line of our work here at Sword of the Lord. (Continued on page 5)



Rev. B. M. Nottage

Bible Doctrines Show Hyper-Calvinism Morally Impossible

By Evangelist John R. Rice

(Chapter VIII of "Predestined for Hell? No!" Two to follow.)

There are inherent spiritual reasons why God could not predestinate one to do right and another to do wrong, one to be saved and one to be lost.

Those hobby-riders who believe that God predestined some people to be saved and that they will be saved by God's coercive grace, and that others are predestined to be lost and cannot be saved because of

God's deliberate choice, are foolishly wrong, desperately wrong. They are wrong in having a doctrine that cuts clear across so many emphatic Scripture statements inviting all to be saved, showing that Christ died for all, that God is not willing that any should perish. But they are also wrong in that they go against great fundamental, logical scriptural reasons inherent in the nature of God and of man, inherent in the nature of right and wrong. It is a moral impossibility for God to coerce man to do wrong and choose for man ahead of time that he must repent or that he cannot repent.

I do not mean simply that human logic proves hyper-Calvinism morally impossible. I mean there are great doctrinal truths, inherent and basic truths, clearly taught in the Bible which make hyper-Calvinism morally impossible.

I. The Bible Pictures Man as a Free Moral Agent Capable of Choice, Morally Responsible

First, there is the nature of man as it is pictured in the Bible and as it actually exists. God breathed into Adam's nostrils and he "became a living soul." He was made in the image of God. And what is this about man that is God-like? He is a reasoning creature with a moral responsibility, a conscience toward right and wrong, with the freedom of choice in right and wrong. Man is superior to beasts in mental powers, but the simple truth is that now men can make an electric computing machine which can go through complicated mental processes of adding, subtracting, remembering, judging, hundreds of times faster than man can do it! But the electronic brain, the Univac, has no will, no conscience, no consciousness of right and wrong. Hence it has no personality. It lacks the God-given moral nature of man.

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes by John R. Rice

As we announced in THE SWORD, Joe B. Rice, 50 years old, died suddenly on Tuesday morning, February 25. He had closed a blessed revival campaign in Michigan, with some eleven professions of faith (eight on Sunday night). Monday morning he came in on a train to Chicago to change for Oklahoma City and his home at Edmond. We got him to spend the day with us and take a night train. We had sweet fellowship. He arrived in Guthrie, Oklahoma, to take a bus to Edmond early Tuesday morning, was stricken with a heart attack, and soon died.

Mrs. Rice and I flew to Oklahoma City to meet with the family and attend the funeral services at nearby Edmond, Oklahoma, last Thursday, February 27. Most of the family and relatives were there. God comforted the wife and children of our beloved brother. The service, conducted by Dr. Ramey of the First Baptist Church, was very sweet. There was a large attendance, many flowers, and much evidence of God's blessing.

Then back to Oklahoma City where my sister, brother-in-law, and niece, Mr. and Mrs. Dave Thomas and Catherine, took us to the airport and we flew back to Chicago. God has comforted our hearts in the Home-going of a greatly loved brother, a noble man of God, and strong Bible preacher, Evangelist Joe B. Rice.

Thoughts on the Death of an Evangelist

On the plane back to Chicago, Mrs. Rice and I had some four hours for prayerful meditation.

She turned to me at once and said, "What are those notes you are making?" On the note pad before me I had made seventy short marks, in groups of five, "I am praying for my evangelists, one by one," I said. And every mark represented some man of God laid on my heart for my daily time of prayer for evangelists.

"And what do those check marks mean?" she asked.

And then I explained that some twenty-six of the seventy men whom I prayed for as God-called evangelists had some serious complication involved.

Seven of them had already left revival work to go into the pastorate. I do not say they were wrong or out of the will of God. That is not for me to judge. In some cases they felt they must be at home to help raise their children. In some cases there was not enough support in the evangelistic field to care for large families. And some saw great opportunities in a growing church, perhaps. But seven, although they were no longer in full-time revival work, were still on my heart and some way I could not give them up. I pray for them as evangelists.

Five others I had checked because they had gone into other full-time Christian work. Two of them are college presidents, Dr. Monroe Parker at Pillsbury Bible College in Minnesota, and Dr. Clifford Lewis heading Kansas City Bible College. And they are doing noble work. I do not say they are wrong. Rev. Marvin Lewis, director of religious activities and assistant to the president at Bob Jones University, is doing a great work. I do not say it is wrong. But oh, God, what will we do for evangelists?

Ten others of these seventy I checked with a sad heart. Each one of the ten has in some very definite way sold out. One has decided that he can do better by having fellowship with modernists. He now actively endorses the Revised Standard Version of the Bible. He caters to denominational leaders. He now shuns the fundamental group responsible for his salvation and special Christian training. Some others, under the pressure of denominational leadership, have tried to hold revival campaigns only in their particular denomination. One of them, who

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Rev. Frank Thompson, pastor of Marlette Baptist Church, Marlette, Michigan, writes of recent blessed meetings with **EVANGELIST BOB EATON**. Twelve came forward for salvation; many Christians confessed sin in their lives. The last Sunday of the 2-week meeting, 26 came forward for baptism and church membership. The pastor says of the evangelist: "We are still experiencing the tremendous impact of this man of God whose main interests are soul winning, stirring the Christians, and building the local church. I highly recommend him as a Spirit-filled preacher on fire for the Lord."

Fifteen subscriptions to THE SWORD OF THE LORD were gotten during the campaign. "Almost every family in my church is a Sword reader," says the pastor, and he adds, "Praise the Lord!"

EVANGELIST GLEN SCHUNK of No. 10, Blythewood Drive, Greenville, South Carolina, was at Horace Baptist Church, Horace, Illinois, February 9-23. Rev. Garth Sibert, pastor, writes: "Despite near zero temperatures during the middle part of the meeting, the attendance was excellent both weeks. No man has ever been used to stir the Horace Church as was Brother Schunk.... There were 27 saved. Approximately 50 rededications were recorded. Two surrendered to full-time Christian service. Thus far there have been 8 additions... I have never worked with a more cooperative, understanding man."

EVANGELIST J. H. (DICK) MELTON of 1340 Chadwick Circle, Memphis 14, Tennessee, writes a good word about his fine revivals so far in 1958. January 1-12 he was with the Rescue Mission, Mobile, Alabama. From there he went to Bible Baptist Church, Fernandina Beach, Florida, January 13-26, where he saw 37 professions of faith and additions to the church. The Lord blessed also in a revival with Fellowship Baptist Church of Clearwater, South Carolina, January 26-February 2, where "some 25 adults were added to the membership of the small church during the revival."

When the evangelist wrote February 19, he was at Altavista, Virginia, at Baptist Tabernacle. Crowds had been hindered by the weather, with many roads blocked, but he expected souls to be saved despite the small crowds.

"I have 13 revivals scheduled for the first six months of this year," he writes.

Rev. Lawrence W. Corbett writes of a good revival January 22-February 5 with **EVANGELIST DON WILSON** of Greenville, South Carolina. The campaign was held at Forbing Park Baptist Church of Prescott, Arizona. In a church of only 40 members, 32 who attended the revival were converted, and many rededications were made.

EVANGELIST DAN VESTAL of Fort Worth, Texas, just closed a good revival at Southside Baptist Church, Lubbock, Texas. There were 51 professions of faith, and 15 additions to the church by letter. Rev. Clifton Igo is the pastor.

EVANGELIST CARLYLE SCOTT of Crawfordsville, Indiana, was with the Fundamental Baptist Church, Marshalltown, Iowa, February 2-16. Pastor Robert C. Opfer writes that there were 23 professions of faith, and some other decisions, and "our church really was revived."

JACK VAN IMPE and REXELIA, husband and wife musical-evangelistic team, were for eight days at Big Beaver Baptist Church, Troy, Michigan, where 30

first-time decisions for Christ were recorded. Recently the new church building was completed seating 300. Pastor Harold Moran writes that attendance was good during the campaign and by the last Sunday night 302 were present, a new record.

Brother Van Impe, an accordianist with five years of TV experience, has played on over 100 radio stations and has been abroad twice ministering in 10 countries. He is a graduate of Detroit Bible Institute and member of the Moody Bible Institute Evangelistic staff. Mrs. Van Impe, a graduate of Bob Jones University, assists her husband with his special music.

Sword of the Lord EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, recently conducted a revival campaign with the Wood Memorial Bible Church of Niles, Michigan, where Rev. Paul Aurand is pastor. A small church of only 23 members, they have never had a full-time pastor. There were 17 conversions and 31 rededications. The church greatly enjoyed the ministry of Dr. Wells and has invited him to return again.

The pastor says also: "Truly God has placed His hand upon this man and given him the ability to win many souls for Christ... Since this revival, two more have come to know Christ as Saviour. One was an elderly man who said he just couldn't put it off any longer. A young mother and son gave their hearts to Christ on a Wednesday morning... Evangelist Wells was a real blessing to this community."

EVANGELIST JOE B. RICE recently conducted a fine revival campaign with the Calvary Baptist Tabernacle of Linton, Indiana. The Rev. Calvin Rumley, a valued friend of the Rices, is the splendid soul-winning pastor, and according to Brother Joe, does an exceptionally fine job of preparing his people for a revival meeting. Moreover, he writes letters to many, many pastors within driving distance, and urges them to come with a delegation to attend the services.

Brother Rumley, in a recent letter to Dr. Bill Rice, says,

"All records were broken in recent meetings with Evangelist Joe Rice. The church was packed night after night, even during several days when an important basketball tournament was being held. Thirty-four different pastors attended the meetings in the independent church. Twelve decisions were made for salvation, eleven backsliders were restored, three made their decisions for Christ public, who had been saved earlier, and a total of twenty-five new members are being received into the church."

"This is the third revival that Evangelist Rice has held with me. In another church, the Waterman Baptist Church of Lodi, Indiana, 72 decisions were made in two meetings at a time when the church averaged between 65 and 85 in Sunday School."

"Much of the success in the meetings is due to Evangelist Joe Rice's ability to win people in personal work in their homes."

This report was dictated before Brother Joe's sudden death, but we thought readers would rejoice to know of God's blessings on his good ministry."

Other pastors desiring the services of experienced, soul-winning, Bible-believing, hard-working evangelists who understand the problems of pastors may contact Dr. Bill Rice, Director, Sword Staff of Evangelists, for dates and information. Write Dr. Bill in care of this paper.

"What Must I Do To Be Saved?" Half Price

During March Letter Month, Tract, "What Must I Do to Be Saved?", \$1 Per Hundred Plus Postage

One of the most effective tracts ever written is Dr. Rice's 24-page booklet, "What Must I Do to Be Saved?" This booklet makes plain the way of salvation from the Word of God, shows what it is to trust Christ, explains repentance, answers questions about feeling, convicts, convinces, and leads to a decision by the many, many precious scriptural promises on salvation. This booklet has been distributed all over the world. It has been translated into more than twenty different languages. In Japanese alone over three million copies have been printed, and many thousands have come to Christ through reading it. Over eight million copies have been printed and distributed in English. We have letters from 8,565 people who have written to tell us they were saved by reading "What Must I Do to Be Saved?" in English. Last year alone 595 wrote to tell us of their conversion through this tract.

The regular price of "What Must I Do to Be Saved?" is \$2

eaten in the Oriental Cafe, had seen one of those tracts, had taken it home to read and through it had accepted Christ as her Saviour. She had passed the tract on and was ordering some for her own use. I am not sure it was the same cafe, nor that it was the tract I had left, but I did get a thrill out of reading it. I have used that booklet so much and am sure it has had eternal results because of His promises."

Like this lady, you may have the thrill of winning others to Christ by using this booklet wherever you go to win souls.

Ways to Use Tract

There is an almost infinite number of ways in which you can use "What Must I Do to Be Saved?" to win others to Christ. Here are a few suggestions.

1. Mail a copy of "What Must I Do to Be Saved?" to each of your relatives who is as yet unsaved. I believe it would be wise to accompany each tract with a letter telling the loved one you are praying that he will read the tract earnestly and make a decision for Christ. Then back these tracts up with your prayers and ask God to help to touch the hearts of your relatives to whom you send the booklet.

2. Offer to keep a little tract rack in the vestibule of your church filled with copies of "What Must I Do to Be Saved?" for people to take and distribute properly. If you offer to supply a neat tract rack and are friendly about it, most pastors would agree to such a plan.

3. Keep a number of these tracts at your place of business and pass them out to salesmen and others who call. Many times you won't have time for a long conversation regarding salvation but can give out a copy of "What Must I Do to Be Saved?" with an earnest appeal for the person to read it.

4. Keep a number of copies of "What Must I Do to Be Saved?" in the glove compartment of your car or in a little holder somewhere on the dashboard. Then give the tract to those who ride with you in the car or to service station attendants, etc.

5. It may be you could keep a number of these tracts in a little container near the front door of your home. Many times there are salesmen and those who deliver bread, milk, or the daily newspaper who would be glad to receive a copy of this tract and would read it.

6. In many places the Christian Business Men's Committee maintains a tract rack in bus and train stations. If such a program is not carried out in your community, why not go to the person in charge of the station and offer to maintain a neat tract rack in which you would place copies of "What Must I Do to Be Saved?"

Many times those who travel are lonely, discouraged, and sometimes brokenhearted. Only eternity could reveal how many folks could be saved in this way.

7. If you travel a great deal you ought to keep some in your pocket or purse and leave a copy in hotel rooms, for waitresses at the restaurants where you eat, or other places where you visit.

8. You might suggest to the young people of your church that they take one night a week or one night a month when the stores are open in your town to pass out copies of "What Must I Do to Be Saved?" on the busy streets. Many pastors find this an effective way to get young people started witnessing for Christ.

You see, there are many, many ways in which you can take these tracts and use them wisely. Why not order several hundred copies before April 4 at this special price of \$1 per hundred plus 15¢ postage and handling for each hundred copies ordered?

Send your order today to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

What Must I Do to Be Saved?



One Way of Salvation Made Plain
by Robert L. Sumner, 40,000,000 Copies in English
and 100,000,000 Copies in Foreign Languages
in 200 Countries Around the World.
Price 15¢ Postage 15¢ Total \$1.00

By EVANGELIST ROBERT L. SUMNER
Wheaton, Illinois

per hundred, plus 15¢ postage and handling. But during Letter Month, which closes April 4, you may order as many as you like at \$1 per hundred, plus 15¢ postage and handling. If you are a soul winner, here is an opportunity to get stocked up on one of the best tracts available. At this price you can afford to pass them out widely.

Here is a thrilling letter from Mrs. K. G. F. of Glen Ellyn, Illinois, who wrote to tell how she uses "What Must I Do to Be Saved?" to win souls.

I have always carried a supply of "What Must I Do to Be Saved?" in my purse. The last week I was in St. Paul, Minnesota, my husband and I went to dinner at the Oriental Cafe. I had but one tract left in my purse, so while he paid the check I just laid it on the counter by the cash register, and we left. Sometime later, while reading through testimonial letters in a SWORD OF THE LORD, a woman had written that she had

Thy Strength and My Day

GIVE me Thy strength for my day, Lord,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall not trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow;
Give me Thy strength for my day, Lord,
Cover my weakness so.—

Annie Johnson Flint

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner,
Contributing Editor



Don't Cash Checks for This Man

We are asked to warn readers of THE SWORD OF THE LORD against cashing checks for William E. Kammin. He gives the names of well-known Christian leaders for reference, draws checks payable to himself from the "National Prisons Evangelistic Association," usually on a Chattanooga bank. He is neat, uses impressive language, but has a long prison record. He is a forger and is wanted for forgery, car theft, and breaking parole. If you meet him, please notify local police at once and contact nearest office of the FBI.

Missionary Gets Unusual Help From "The Sword"

For some time the Cecil H. Fultons from Rushville, Nebraska, have been sending THE SWORD OF THE LORD to a missionary family named Whitelaws in the Belgian Congo in Africa. Recently in a letter the Fultons received this interesting comment regarding THE SWORD OF THE LORD:

"We read the Jungle Doctor series that is running in THE SWORD and like it a lot—find it is quite true to life. Not long ago we got a wonderful idea from one issue—that of using motor oil as a base for making itch medicine. Usually we have used palm oil or Vaseline, but the motor oil is a good idea, too. I sure enjoy reading THE SWORD above all our other reading material."

We are always interested in hearing how THE SWORD OF THE LORD proves a blessing. Countless thousands are helped greatly by THE SWORD, yet comparatively few write to tell us of their blessing. During Letter Month we are sending a free one-year subscription to THE SWORD OF THE LORD to anyone who writes a letter which we judge worthy of publication in THE SWORD OF THE LORD. We are sending this missionary family a subscription for one year for this good letter.

Why not write your letter-month letter today? We want to hear from you. Remember you may have free for the asking a copy of Dr. Rice's new 40-page pamphlet, *Our God-Breathed Book—the Bible*. Write your letter-month letter (no postcards, please) and ask for this free pamphlet.

Address all letters to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Dr. Bob Jones SAYS:



WANTED— ONE 'HE MAN'

A man who can find things to be done without the help of a manager and three assistants.

A man who gets to work on time in the morning and does not imperil the lives of others in the attempt to be the first to quit work at night.

A man who is neat in appearance and does not sulk because of an hour overtime in emergencies.

A man who listens carefully when he is spoken to and asks only enough questions to insure the accurate carrying out of instructions.

A man who looks you straight in the eye and tells the truth every time.

A man who does not pity himself for having to work.

A man who is cheerful, courteous to everyone and always determined to make good.

A man who, when he does not know, says, "I don't know," and when he is asked to do anything says, "I'll try."

—Western Voice

I want our friends to know two things. First: Bob Jones University. Second: If you find some young person who can be trained for real Christian leadership, turn that young person to Bob Jones University. We are sending out orthodox, fighting, educated, Christian leaders. We have no trouble getting students, but we want as many students as we can get who can be trained for real Christian leadership. Third: If you have any of the Lord's money, send some of it to Bob Jones University. Remember, one-third of the money you send is used for the direct spread of the Gospel to the ends of the earth, and we need some more money now to help get the Gospel out. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

The Cross! The Cross!

(Continued from page 1)

friends, was before Christ had started for Calvary. That was only the whipping.

On the Way to the Cross With Jesus

Are you ready for your journey to the cross? The carpenters have split the timber into two pieces. They are heavy and they are long pieces, for one of them must be fastened deep down in the earth lest the struggling of the victim upset the structure. They put this timber on the shoulder of Christ very gradually, first, to see whether He can stand it, and after they find He can stand it, they put the whole weight on Him. Forward, now, to Calvary. The hooting and the yelling mob follow on.

Under the weight of the cross, Christ being weary and sick, stumbles and falls, and they jerk at His robe indignant that He should have stumbled and fallen, and they cry: "Get up, get up!" Christ, putting one hand on the ground and the other hand on the cross, rises, looking into the face of Mary, His mother, for sympathy; but they tell her to stand back, it is no place for a woman—"Stand back and stop this crying." Christ moves on with His burden on his shoulders, and a boy passes along with Him, a boy holding a mallet and a few nails. I wonder what they are for. Christ moves on until the burden is so great that He staggers and falls flat into the dust and faints dead away, and a ruffian puts his foot on Him and shakes Him as he would a dead dog, while another ruffian looks down at Him wondering whether He has fainted away, or whether He is only pretending to faint away, and with jeer and contempt indescribable says: "Fainted, have you? Fainted! Get up, get on!"

Now, they have arrived at the foot of the hill. Off with His clothes. Shall that loathsome mob look upon the unrobed body of Christ? Yes. The commanding officers say: "Unfasten the girdle, take off the coat, strip Him." The work is done. But bring back the coat, for here are the gamblers tossing coin on the ground, saying: "Who shall have the coat?" One ruffian says: "I have it, I have it—it is mine!" He rolls it up and puts it under his arm, or he examines it to see what fabric it is made of. Then they put the cross on the ground, and they stretch Christ on it, and four or five men hold Him down while they drive the spikes home, at every thump a groan, a groan!

Alas! alas! the hour passes on and the time comes when they must crucify Him. Christ has only one garment left now, a cap, a cap

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I'm a Nice Stranger

I never complain. I never create a scene.

When I go to church I never offer an objection if the usher leads me down the long middle aisle to the front seat, while all the members of that church crowd the back seats and fix their curious gaze on my embarrassed march. No—I just take my seat. I'm a nice visitor.

I never growl aloud when I have to push by and walk over the feet of selfish church members who hog the aisle seats and would not move out of their favorite places if it meant the salvation of a soul. Oh, no—I just sit down weekly. I'm the ideal church stranger.

I never reprimand young people who sit behind me chewing gum, talking and making love. Oh, no; I'm too polite for that. I'm a nice person.

At the close of the service as I walk toward the door I never make a scene if nobody speaks to me or shakes my hand. No, they gather in little cliques and don't bother me. I'm the nice visitor to the church.

And I'll tell what else I am: I'm the stranger who never comes back. That's my little revenge for not being welcomed. I know when I'm not wanted. I can sense when church members are cliquish and unfriendly. I can tell when they lack interest in the spiritual welfare of their visitors. I, of course, am too cultured and too nice to say anything. I just go to some other more friendly, more hospitable, more spiritual church—or don't go to church at all.

Much is said in the Bible about hospitality, kindness and concern.

A few years ago I found myself in Chicago on a Sunday morning with a few hours between trains. I decided to visit a large well-known church in the Loop. I went early on purpose and, following the service, lingered just to see. And I saw—and felt! Not one person greeted me on arrival, and no one shook my hand on dismissal. Sunday School was to follow the worship service. I was not invited. I walked out of that cold, formal, wealthy church feeling unwelcome and unwanted. I have never gone back.

I wouldn't make a complaint—I'm a nice visitor. I just don't go back.

There are millions who could be reached by a little bit of hospitality and warmth.

Are you just a nice, complacent church member, or are you genuinely concerned about the spiritual condition of strangers and visitors?

Remember Paul's admonition, "Be not forgetful to entertain strangers."

—Christian Digest

A D. L. Moody Story

A rich man lay dying in his bed. During all her waking hours his little daughter sat by his side; for she loved her father dearly and found it hard to understand why such a big man as he should be so helpless there.

One day the officers of his business firm came to pay their respects to him while he was still living. After they had gone, the little girl inquired: "Father, are you going away?"

"Yes, darling," he replied, "and I'm afraid you'll not be seeing me again."

"Have you a nice house and lots of friends where you're going?" she asked.

The important man lay silent for a few moments. Then he exclaimed: "What a fool I've been! I've built a great business here but I'll be a pauper there."

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

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(Continued on page 7)

Hyper-Calvinism Morally Impossible

(Continued from page 2)

which one lobe of the brain is severed from the rest of the brain. Strangely, part of the will is gone. The patient may become docile, easygoing, without the drive and push he had before. One part of the man's independent moral nature has been tampered with. Though it is only partial, even so, it is sometimes disastrous. Intelligent physicians everywhere debate on the matter and feel that lobotomy is a last resort for a man mentally unbalanced because of a certain overburdening sense of responsibility or sense of self-will. But the simple fact is that when one tampers with a man's independent will, he has tampered with a man's personality, his very being and soul. Independent choice of the will in moral matters, right and wrong, is an essential part of the nature of mankind. Since man's God-given nature is such as it is, it would be morally impossible for God to force man's decision on moral matters arbitrarily, causing one man to do right and causing another man to do wrong, without giving the man freedom of choice.

What makes a thing right, and what makes it wrong? The rabid evolutionists, who make no real distinction between man and beast, and who reject divine creation of man in the image of God, tend toward the doctrine that there is no absolute right or wrong. If we are all the product of evolution, who could blame man for some beastly instincts? Is the wolf that kills a sheep a murderer? Are cows and horses, mating indiscriminately, guilty of adultery? Is the crow that gets in the corn field a thief? Is the rabbit that nibbles the lettuce in the garden a thief? You see, if you leave out the moral nature of man, you have ruined the Bible concept of right and wrong.

But right and wrong are facts based on the nature of God and the command of God.

But how could it be wrong for a man to reject Christ, if he had no power to accept Him? How could God bring a lost sinner to judgment for his sins and his Christ-rejection if the man had no choice? Don't you see that the very nature of right and wrong, as taught in the Bible and proceeding from God Almighty, makes it so that God cannot coerce the human soul on these matters?

But here is, I think, the strongest possible argument that God could not have predestined some to be lost and some to be saved. If God had predestined some to be saved, there would be no virtue in their love. Their righteousness would be only an outward formal righteousness with no heart virtue in it. But if God predestined some to sin, to reject Christ, to refuse repentance, to hate the Bible and God, then God Himself would be the creator of sin, would be partaker of man's sin and wickedness, and partner in that wickedness. God forbid! It is an unthinkable and wretched doctrine!

Does the Scripture not say that "God cannot be tempted with evil, neither tempteth he any man" (Jas. 1:13)? The God who is "no respecter of persons" puts in every human being a moral nature which must choose and does choose right or wrong. And eventually every such person who comes to the age of accountability must choose to accept or reject Christ, to seek God or run from God. Thus it would be morally and spiritually impossible for God to predestine some to be saved and predestinate others to be lost, except as He acts on His foreknowledge of who will turn to Christ. The nature of man, the nature of right and wrong, the nature of God Himself, forbid it.

II. Calvin's Supposition of "The Absolute Sovereignty of God to Save or Damn Without Any Human Choice" Is Scripturally Untenable

Calvin and those who follow Calvin love to use the term, "the absolute sovereignty of God." And by this they mean, as they have said in print again and again, that God had decided before the world

began who would be saved and who would be lost, that He made the choice without any reference to man's choice or will, that man has nothing to do with it. They say that God has chosen some for Hell and they cannot be saved, cannot seek God, cannot repent. They say that God has chosen others to be saved and that with them God's grace is irresistible. The point is that the only decisions made are made by God, that God was and is absolutely unlimited and, therefore, that God takes all the moral responsibility in this universe.

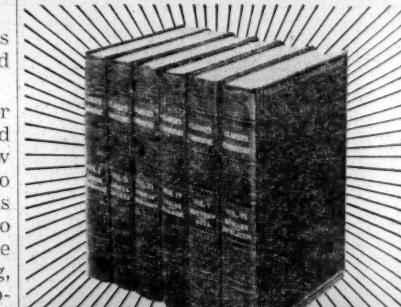
First, let us remind you that Calvinists use many terms which are unscriptural and antisciptural. They speak of "irresistible grace," though the Bible never uses that term. They speak of "limited atonement," though the Bible never mentions such a doctrine nor uses such a term. They speak of "total inability" of a man to repent or seek, though the Bible says nothing like that.

Why can we not use Bible terms to mean Bible doctrine? Why not let grace mean that sweet nature of God to love and seek and forgive sinners who do not deserve it, instead of saying "irresistible grace" and making it mean the whim of a despot which is coercive fiat instead of compassionate invitation?

The Bible says many wonderful things about God, but it never says that God is an absolutely unlimited sovereign. That is man's idea, not a Bible teaching.

Do you think God is unlimited? Then do you not remember that the Scripture says, "God, that cannot lie . . ." (Titus 1:2). There are some things that God, being

(Continued on page 6)



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The Editor's Notes

(Continued from page 2)

was introduced by THE SWORD OF THE LORD and boosted for revivals, now, to gain the favor of denominational leaders who have been cold toward him, is trying to bring pressure among Southern Baptists to have a rule passed that no church can designate money to specific missionary causes unless they also support the whole Co-operative Program, including modernists, Southern Baptist Seminary, dancing at Wake Forest College, etc. Some of these ten have broken with old friends, broken with the fundamental Christian institutions in order to gain the favor of denominational leaders. They have actively and deliberately taken a stand, have quit their fight against modernism, hoping to have the endorsement of men and hoping to have open doors for services. I grieve about those ten, but I cannot give them up. I still pray for them and beg God to bless them. Dr. Billy Graham is in the number and he has influenced some of the other ten. But they are dear to God and I pray God to bless them, even as He helps them to see the right way and as He overcomes the harm of their compromise.

Over one man I always pause when I come to his name in prayer. He needs special help. He fell into sin. He for many years has worked almost day and night. He has been away from home most of the year. He is fervent; he has a great zeal; he wears himself out. Satan tempted him and he fell into sin. But oh, he is dear to God. May God restore him.

I pause when I come to the names of three of the other evangelists, because of financial difficulties. One of them, a blessed evangelist used of God for many years, now has debts unpaid, has a large family, feels he can hardly go on in the work of an evangelist and take care of his family. He is looking for a pastorate.

Another has already gone into the pastorate. He had so many debts as an evangelist he brought reproach to the cause of Christ. I do not excuse him. One ought not to spend money if he does not have it. One has no right to leave bills unpaid and no right to make bills he cannot pay. But he is a great preacher, an especially well-trained and gifted man of God. How sad to see him now out of the field which needs workers so badly!

Another evangelist, a fervent, good preacher, lives in an area where evangelists are not popular. His offerings have been small. He could hardly make ends meet. His wife wanted to help and against her husband's protest took a job. On the job she met and became enamored of another man. Oh how earnestly my heart cries to God for that man and his family when I pray for evangelists.

Now the second name on my list of evangelists has to be taken off. It is always there in my mind when I pray. Brother Joe has gone to Heaven. O God, those twenty-six check marks by evangelists I pray for! I pray God will raise up evangelists to take the place of those who have gone into the pastorate, that God will provide support for men and encouragement to lonely, isolated and persecuted men who have a burden for souls. And may God send some great preacher to take the place of Brother Joe who has laid down the burdensome work of evangelism for the joys of Heaven.

Last summer Brother Joe Rice had a heart attack. The doctors insisted he must now take things easier. "Perhaps you ought to settle down as a pastor or do some other work without the strenuous labor of preaching so many times a week, with the travel, without the nights on the train, without the constant pressure of evangelism," he was told. He would never hear to it. He said, no, he hoped God would take him to Heaven before he had to give up the work of an evangelist so dear to his heart. He was a home-loving man, a gentle, modest, humble man. Yet his heart was set on this great work and he would never be content to do less than out-and-out evangelism. And now he

(Continued from page 1)

Lord Foundation. We cannot be at our best without knowing of your needs and how our work is being a blessing to you. We need to hear from you to know what features in THE SWORD OF THE LORD each week are the greatest blessing. For instance, the puzzle department costs us a great deal to maintain, yet because some 2,000 or more regular readers work the crossword puzzles each week, we continue this important feature. We need to hear from you to know what part of THE SWORD OF THE LORD is the greatest blessing in your life and in the lives of folk in your home.

Besides needing to know about the special features which you enjoy, we need the encouragement which your letters bring. During March Letter Month we need to hear from thousands of our friends.

It is a sin not to let folks know when they have been a blessing. The Lord Jesus tells in Luke 17, beginning in verse 12, a story of the lepers who were healed. When only one of the ten lepers returned to thank Him for the cleansing, Jesus said, "Were there not ten cleansed? but where are the nine?" This ingratitude was a sin. And I believe it is a sin for you not to tell your pastor of blessings you received from his preaching, to thank your Sunday school teacher for faithful service, or to write some radio preacher who regularly blesses your life. And it would only be right for you to write us a letter at THE SWORD OF THE LORD to tell of blessings received. How it will rejoice our hearts to know of something God is doing in your life. Won't you sit down today and write us a letter?

Free 40-Page Pamphlet

To encourage you to write us a letter, we are offering absolutely free Dr. Rice's new 40-page pamphlet, *Our God-Breathed Book—the Bible*. This attractive pamphlet, produced to sell for 25c, will be mailed to you absolutely free if you write a letter and ask for it. We ask that you write a letter, not a postcard, when you request this letter-month pamphlet. Ask for only one copy free. Others may be purchased.

Every Christian will want to have one of these important pamphlets on the inspiration of the Bible. The whole cause of Christ stands or falls with the Scripture. If the Bible is not truly God's Word, then we have no basis for our doctrinal beliefs. In clear, concise language Dr. Rice

If a man could make a single rose, we would give him an empire; yet flowers no less beautiful are scattered in profusion over the world, and no one regards them.

—Martin Luther.

has gone to Heaven. O God, who will take his place?

Sword of the Lord Conference, Chicago, June 9-12

These notes are written Tuesday, March 4, at Streator, Illinois. Yesterday morning, Monday, I met with a group of Chicago pastors to plan for a great conference on revival and soul winning in Chicago, June 9-12, Monday through Thursday. Dr. Bob Jones will help me and other great men of God. Daytime services will be held, God willing, in Belden Avenue Baptist Church with evening services in four areas of greater Chicago.

With Conservative Baptist Pastors of Illinois

These two days, Monday and Tuesday, I am guest speaker for the Conservative Baptist ministers of Illinois, meeting in Streator First Baptist Church. I drove from Chicago yesterday in time to speak at 4:00 p. m. and then at 8:00 last night. In a few minutes

(Continued on page 9)

Write That Letter

(Continued from page 1)

sets out in this pamphlet to prove that the Bible is the very Word of God, that the Lord Jesus authenticated the Scripture, and that the very words of the Bible are God's words, not man's words.

Your whole family might read this pamphlet together. It would be a great help to the children who may face the criticism and mocking of unsaved teachers who laugh at and scorn the Bible. Remember, you may have one of these pamphlets, *Our God-Breathed Book—the Bible*, absolutely free by writing and asking for it.

Other Letter Month Bargains

During March Letter Month we are offering a number of our books at greatly reduced prices. When you send your letter-month letter, why not order some of the tremendous bargains to be found in the book advertising elsewhere in this issue and in the past recent issues of THE SWORD? A number of books with retail value up to \$3 are being offered at the special price of \$1 (plus 10c postage) during Letter Month.

Also during Letter Month we offer to our readers one hundred copies of Dr. Rice's important tract, *"What Must I Do to Be Saved?"* for only \$1, plus 15c postage and handling charge. Ordinarily the price is \$2 per hundred. After April 4 the price will return to \$2 per hundred. Be sure to stock up now at this special offer.

Books One-Half Price With Subscription

Until April 4 you may send in a one-year subscription to THE SWORD OF THE LORD at the regular price of \$2.50 (\$3 Canadian and foreign) and buy any one of our clothbound books at half price, plus postage and handling. Or with each subscription you may order up to \$4 worth of our paper-bound pamphlets at one-half price, plus postage and handling. Check your March 7 issue of the paper for a complete listing of our books and pamphlets which can be obtained at this special bargain. Or if you have one of our retail

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DR. A. B. SIMPSON ONCE SAID, "GOD HAS HIDDEN EVERY PRECIOUS THING IN SUCH A WAY THAT IT IS A REWARD TO THE DILIGENT, A PRIZE TO THE EARNEST, A DISAPPOINTMENT TO THE SLOTHFUL SOUL. ALL NATURE IS ARRANGED AGAINST THE LOUNGER AND THE IDLER."

"THE NUT IS HIDDEN IN ITS THORNY CASE; THE PEARL IS BURIED BENEATH THE OCEAN WAVE; THE GOLD IS IMPRISONED IN THE ROCKY BOSOM OF THE MOUNTAIN; THE GEM IS FOUND ONLY AFTER YOU CRUSH THE ROCK THAT ENCLOSSES IT; THE VERY SOIL GIVES ITS HARVEST AS THE REWARD OF INDUSTRY TO THE LABORING HUSBANDMAN."

"SO TRUTH AND GOD MUST BE EARNESTLY SOUGHT. TO HIM THAT KNOCKETH IT SHALL BE OPENED." —MATT. 7:7, 8.

catalogs, you may order from it under this special offer.

Here is an opportunity not only to do great good by getting out THE SWORD OF THE LORD, but also to get life-changing books at one-half the regular retail price.

Offer Closes April 4

Letter Month closes officially at midnight, April 4. Your letter-month letter requesting the free pamphlet or ordering the letter-month bargains must be postmarked by that date. Don't miss out on this special offer. Send your letter-month letter today to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

"We All"

(Continued from page 1)

be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This "we all" includes all who belong to Christ.

The "We All" of Transformation

Another divine "we all" is found in II Corinthians 3:18. This is the "we all" of transformation. It indicates the fact that God's eternal purpose is that all His children are to be conformed to the image of His Son. So in our Scripture, Paul by the Spirit says, "But we all . . . beholding . . . the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

One of the tragedies of our time is that so many professed Christians are so unlike Christ and do not seem to desire to be like Him. How very sad that is when the deep down desire of our soul should be:

Be like Jesus—this my song,
In the school and in the throng.
Be like Jesus all day long,
I would be like Jesus.

The "We All" of Glorification

Finally in I Corinthians 15:51 we have another wonderful "we all." "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." This is the "we all" of glorification. The Lord Jesus shall come down from Heaven and raise the dead in Christ and shall change the living saints, and together we all shall be changed. Yes, all who were once lost sinners and became united to Christ by faith, and by grace changed even here and now. Oh, what a change by the blessed indwelling Spirit who fills us with divine love and power whereby we may truly love God and our fellow-men in a world that is full of pride and lust and hatred. Now we await the final change, and that glorious change is for "we all." It is for every saint in Christ Jesus.

May we know more of this divine unity in a practical way while we serve our Lord and wait for His coming.

—The End—



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Hyper-Calvinism Morally Impossible

(Continued from page 4)

good and holy, cannot do. He cannot lie. He cannot do wrong.

The simple truth is that God is righteous and righteousness excludes unrighteousness. Some qualities of God necessarily limit other characteristics of God. God made man in His own image. That meant that God assumed certain obligations. A good and holy God cannot now act as if He had no moral responsibility and no interest in the race He has created.

God throughout the Bible makes certain grave and glorious promises. But God, like all honest men, is bound by His promises. When a man signs a note at the bank, then he is honor bound to pay the money he has promised on a certain date. When a man enters a

nature of others to do wrong.

Hyper-Calvinists by "natural sovereignty of God" mean that God Himself makes all the decisions that are made, and that men do what they are compelled to do, right or wrong. According to such Calvinists, the sin and fall of Adam and Eve were planned ahead of time by God (Calvin's Institutes 11:207, 208). But if a lost sinner cannot make any moral decision except as he is compelled by the Spirit of God to, then a Christian cannot pray unless God has foreordained him to pray. By that doctrine a Christian cannot do any good deeds except as he is compelled to do them.

But that would mean that when God rewards a Christian, there is no honor and no righteousness in

We have often said the two biggest words in the English language are the two little words, "Do Right." We are never told to do what is convenient, and we are not told to do what is popular. Since the fall of man, it has never been convenient and it has never been popular in this world to do the right thing and be true to Christian principles. Our modern world has endeavored to popularize Christianity, and by this effort Christianity has been diluted in an effort to make it easy to be a Christian. Our Lord never made the road easy for a Christian. He said it is a hard road and it is not a popular road. Comparatively speaking, very few people travel the Christian road. God does not need more professing Christians to do the job that needs to be done. He needs more real, born-again Christians to work for Him. According to the Word of God, one can chase a thousand and two can put ten thousand to flight.—Bob Jones, Sr.

contract with the electric company or the gas company or with the city for water supplies, then he enters an obligation which necessarily binds him. No good man can do as he pleases about paying debts, except he can please to do right and pay them. And as a good man cannot rightfully repudiate an honest contract of promise or obligation or debt, so a holy and righteous God cannot now ignore promises He has made.

When God takes a sinner to His heart, saves him, changes him, forgives him, and puts His own nature in the new convert, then God has limited Himself. When I married and brought children into the world, I assumed obligations that an honest man cannot evade. I made holy vows at the marriage altar. That meant that I renounced the right to certain freedom which an unmarried man has. I obligated myself about the support of a family, the rearing of my children. To suppose that God Himself, a righteous, holy God who has made covenants and promises, who has created a universe and a race for which He is responsible—to say that such a God is therefore unlimited in moral matters of right and wrong, is foolish.

God is love and love limits absolute sovereignty. Jesus Christ is the truth, and the truth itself sets up barriers beyond which even God, who cannot lie, must not and cannot go.

A God who wrote the Bible cannot now act as if He did not write it. God who made man and put him on this earth cannot now act as if He never made man. God who made covenants with Adam and Noah and Abraham and David and the nation Israel cannot Himself ignore those covenants. The God who filled the Bible with the sweet entreaties for sinners to be saved cannot now act as if He had no responsibilities for those invitations and promises to sinners.

No, the way hyper-Calvinists use terminology about the "absolute sovereignty of God" as if God Himself were not bound by any moral obligations, as if He were not bound by His own nature, as if He were not bound by His acts and promises, is a false emphasis, contrary to that clearly taught throughout the Bible.

III. Calvin's Doctrine That All Decisions Are Made By God Ahead of Time Is a Fatalism Irreconcilable With the Scriptures

We know, of course, that God determines many things ahead of time. The Bible clearly teaches that again and again. But on moral matters, matters of right and wrong, men are allowed to decide for themselves. God does not coerce the moral nature of some to do right and coerce the moral

it. People would then be rewarded for what they did not choose of themselves to do. But if this strange man-made philosophy of hyper-Calvinists were true, then the judgment seat of Christ would be a mockery.

And if hyper-Calvinists were right, then it would be foolish to pray. God would have already determined who will pray and who will not. And God would have already determined the answer. And man would have no choice of his own in the matter, either for good or for bad.

There is no essential difference between the unbelieving fatalism of Calvinists and the fatalism of Moslems or other heathen people.

Essentially Calvinism would teach that there is no real right or wrong, no moral responsibility for men and women. Essentially Calvinism would teach that the laws of sowing and reaping, of rewards and punishments, are not valid, honest laws. All the fundamental doctrines involved in sowing and reaping, in praying and getting the answer, in winning souls or leaving them to go to Hell because of our cold, compassionless hearts—I say these basic fundamentals are denied by Calvinism. Yes, Calvinism is a moral impossibility in the light of Bible doctrine.

IV. The God of the Bible Has Compassion and Personal Love for Individuals

God is love. He so loved the world that He gave His Son. And this love is not impersonal and academic, but it is individual. Jesus said that the shepherd who lost one sheep out of one hundred loved that one with a holy devotion and suffered to bring it back to the fold. And so Jesus teaches that He loves every poor sinning individual. So the Bible teaches that Jesus wept over Jerusalem and that even now He "is not willing that any should perish, but that all should come to repentance."

We know of course that God's love is for us as free individuals. God's love cannot do wrong. God cannot take to Heaven unrepentant sinners; to do so would be to violate His own holiness and righteousness. God's love is so great that He gave His Son to die in the torments of the cross, but love does not mean that God can rightly take a Christ-rejecter to Heaven. It does not mean that unrepentant sinners ought not to be sent to Hell and must be sent to Heaven. When we say that God is love, we do not mean that God is not bound by righteousness and holy responsibilities. God loves men, and God grieves when men go to Hell. So the Bible clearly teaches.

But hyper-Calvinists say that God planned it all so! They say that God planned the fall of Adam and Eve. They say that before the

world began, God damned some people to torment and made it so they could never repent, could never be saved. So they tell us that all who sinned were intended to sin, that they could not help sinning. If the grace that saves some sinners is "irresistible grace," then according to hyper-Calvinism the damnation of those who do not repent is "irresistible damnation." That is, they say that God is responsible and gladly planned for some people to go to Hell.

But the God of the Bible is not so pictured. He is a God of compassion, of mercy. He must let unrepentant sinners go to their natural doom, when sinners themselves take the responsibility and will not come for mercy and forgiveness. God's righteousness demands that. But God's righteousness, according to the Bible, does not demand that God compel people to sin and then damn them for sinning, that He make it impossible for them to repent and then burn them in Hell because they could not repent.

Jesus wept over Jerusalem. Does not that mean that He wanted them to be saved? Yes, He plainly said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Then here are people lost whom Christ did not want lost! Here are people who are damned and condemned, but it was by their own choice and not by the choice of the Lord Jesus.

The Lord Jesus said about Judas Iscariot, "It had been good for that man if he had not been born" (Matt. 26:24). So that means when a man goes to Hell, he goes forever; far better that Judas Iscariot had never been born than to have rejected the Saviour and betrayed Him. But hyper-Calvinists would tell us that God planned it so, that Judas had no choice. If that be so, then God Himself would be responsible for millions of people in eternal torment, when it would have been better for them never to have been born! That makes God responsible for wrong. And that is wholly hateful to the sense of the Scriptures.

V. The Fact of the Unpardonable Sin Proves That Many Are Convicted and Invited Who Are Never Saved

The very fact that the Bible speaks of an unpardonable sin proves that hyper-Calvinism is wrong and unscriptural, as I think I can show you.

In Matthew 12:31, 32 Jesus said the following about the unpardonable sin:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

I think that the unpardonable sin is a somewhat deliberate and final rebellion against the wooing of the Holy Spirit who would turn a lost sinner to Jesus Christ. But whatever the unpardonable sin is, it is still unpardonable. In the above Scripture Jesus makes it clear that up until a man "speaketh against the Holy Ghost" he might be forgiven. After that sin, his sins are unpardonable.

That means that people go to Hell who are not foreordained to go to Hell, but could have been forgiven, does it not? In Revelation 14:9-11 we are told plainly that every person who takes the mark of the antichrist will go to Hell. We are told, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Now if the Bible means what it says, those who will worship the antichrist and receive his mark thus pass beyond the pale of forgiveness. They doom themselves certainly for Hell.

But if the worship of the Beast dooms a man as unpardonable,

he could have been pardoned before. But if that be true, then some who could have been saved go to Hell. They go not because they were predestined to go to Hell, but because they committed certain final sin that shut them off from mercy, from the call of God, from the moving of the Spirit, a sin that made it impossible that they should ever repent and be saved. But if that be true, they did not go to Hell because they were predestined to go to Hell, but because of their sin.

In Genesis 6:3 before the flood God gave a warning, "And the Lord said, My spirit shall not always strive with man . . ." He indicated that after many, many warnings the Holy Spirit would retire from those who lived before the flood and let them all go hardened and impudent to their doom in the flood! We are told in I Peter 3:18-20 that Christ by the Holy Spirit in the days of Noah preached to those who are now in prison. So we learn that some heard the preaching of Christ by the Holy Spirit and were not saved. We were not told that Noah did the preaching, but Christ through Noah. We are not told that the people heard Noah, but they heard the Spirit of God. God spoke to their hearts. But God's Spirit quit calling and left them to their doom.

Does not that mean that one can be convicted, can be enlightened, can be moved toward God and yet resist and go to Hell? If so, then men go to Hell not because they were predestined to go to Hell, but because they deliberately choose to resist the Spirit and reject Christ. And this again shows that all men are somewhat enlightened and dealt with by God's Spirit, though many are never saved.

We are told that Felix trembled when Paul preached to him (Acts 24:5). Doubtless he was deeply convicted. But he waited for a more convenient season. So millions of other sinners have been convicted by the Spirit and perhaps

have trembled, but still did not repent, and went to Hell. But that means they went to Hell because they would not repent, not because they could not. People do not go to Hell because they are predestined to be damned. They go to Hell because they do not repent and will not let Jesus Christ save them.

Many, many great principles in the Scriptures make it certain that God must leave men free choice to accept or reject, to be saved or to be lost. Men cannot blame God for their sin nor for their damnation when they insist on remaining in sin.

(To be continued next issue)

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The Cross! The Cross!

(Continued from page 4)

breath growing feebler and feebler and feebler and feebler, until He gives one long, deep, last sigh. He is dead! Oh, my soul, He is dead! Can you tell why? Was He a fanatic dying for a principle that did not amount to anything? Was He a man infatuated? No, to save your soul from sin, and mine, and make eternal life possible He died. There had to be a substitute for sin. Who shall it be? "Let it be me," said Christ, "let it be me."

You understand the meaning of that word substitution. You were drafted for the last war; someone took your place, marched your march, suffered your wounds and died at Gettysburg. Christ comes to us while we are fighting our battle with sin and death and hell, and He is our Substitute. He marches our march, fights our battle, suffers our wounds, and dies our death. Substitution! Substitution! How do you feel in regard to that scene described in the text, and in the region around about it? Are your sympathies aroused? or are you so dead in sin, and so abandoned by reason of your transgressions that you can look upon all that fearless and unmoved? No, no! there are a thousand people here this morning who can say in the depths of their soul, "No, no, no! if Jesus endured that, and all that for me, I ought to love Him, I must love Him, I will love Him, I do love Him. Here, Lord, I give myself to Thee: it is all that I can do."

We, too, Are to Take Up a Cross

But how are you going to test your love and earnestness? My text gives a test. It says that while Christ carried a cross for you, you must be willing to carry a cross for Christ. "Well," you say, "I never could understand that. There are no crosses to be carried in this land; those persecutions have passed, and in all the land there is no one to be crucified, and yet in the pulpit and in the prayer meetings you all keep talking about carrying a cross. "What do you mean, sir?" I mean this, that is a cross which Christ calls you to carry which is unpleasant and hard. "Oh," you say, "after hearing the story of this Christ and all that He has endured for me, I am ready to do anything for Him. Just tell me what I have to do, and I'll do it. I am ready to carry any cross."

Suppose I should ask you at the close of a religious service to rise up announcing yourself on the Lord's side—could you do it? "Oh, no," you say, "I have a shrinking and sensitive nature, and it would be impossible for me to rise before a large assemblage and announce myself on the Lord's side." Just as I feared. You cannot stand that cross. The first one that is offered you, you reject. Christ carried a mountain, Christ carried a Himalaya, Christ carried a world for you, and you cannot lift an ounce for Him.

But here is a man whose cross will be to announce among his business associates tomorrow morning on the Exchange that he has begun a new life, that while he wants to be faithful in his worldly duties, he is living for another world, and he ought to advise all his associates, so far as he can influence them, to bring with him the Christian life. Could you do that, my brother? "Oh, no," you say, "not just that. I think religion is religion, and business is business, and it would be impossible for me to recommend the Christian religion in places of worldly business." Just as I feared. There is a second cross offered you, and you cannot carry it. Christ lifted a mountain for you; you cannot lift an ounce for Him.

There is someone whose cross will be to present religion in the home circle. Would you dare to kneel down and pray if your brother and sister were looking at you? Could you ask a blessing at the tea-table? Could you take the Bible and gather your family around you, and read of Christ and heaven and your immortal soul? Could you then kneel and pray for a blessing on your house-

hold? "Oh," you say, "not exactly that. I couldn't quite do that, because I have a very quick temper, and if I professed religion and tried to talk religion in my household, and then after that I should lose my temper they would scoff at me and say: 'You are a pretty Christian!' So you are cowed down and their sarcasm keeps you out of heaven and away from Christ, when, under God, you ought to take your whole family into the kingdom. Christ lifted a mountain, lifted a world for you; you cannot lift an ounce for Him.

I see how it is; you want to be favorable to religion, you want to support Christian institutions, you like to be associated with those who love Jesus Christ; but as to taking a positive step you cannot

People have such strange ideas of success. Men are not successful because they make money. They may make money while they succeed, but making money is not success. Men may climb the ladder of fame and fail; and men may travel a lonely way unnoticed and unknown and still succeed. Success is finding out what God wants us to do and doing it. No man can do what God wants him to do until he gets right with God. This means that a man cannot succeed unless he is related to God.—Bob Jones, Sr.

—you cannot, and my text, like a gate of a hundred bolts, bars you from peace on earth and glory in heaven.

Cowardice Keeps Some People Out of Heaven!

There are hundreds of men and women here brave enough in other things in life who simply for the lack of manliness and womanliness stay away from God. They dare not say: "Forever and forever, Lord Jesus, I take Thee. Thou hast redeemed me by Thy blood; here is my immortal spirit. Listen, all my friends, Listen, all the world." They are lurking round about the kingdom of God—they are lurking about it, expecting to crawl in some time when nobody is looking, forgetful of the tremendous words of my text: "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

An officer of a neighboring church told me that he was in a store in New York—just happened in—where there were many clerks, and a man came in and said to a young man standing behind the counter: "Are you the young man that arose the other night in the Brooklyn Tabernacle and asked for prayers?" Without any flush of cheek, he replied, "I am. I haven't always done right, and I have been quite bad; but since I rose for prayers, I think I am better than I was." It was only his way of announcing that he had started for the higher life. God will not cast out a man who is brave enough to take a step ahead like that.

I tell you these things because, my dear friends, I want to show you how light the cross is that we have to carry compared with that which Christ carried for us. You have not had the flesh torn off for Christ's sake in carrying your cross; He fainted dead away under His cross. You have not carried the cross until it fetched the blood; under His there was a pool of blood that splashed the horses' fetlocks. You have friends to sympathize with you in carrying the cross; Christ trod the wine-press of God's wrath alone, alone! The cross that you and I ought to carry represents only a few days or a few years of trial; the cross that Christ carried for us had compressed into it the agonies of eternity.

Someone has come here today whom you have not observed. He did not come through the front door; He did not come down any of these aisles; yet I know He is here. He is from the East. He comes with blistered feet, and with broken heart, and cheeks red, not with health, but with blood from the temples. I take hold of His coat and I say: "It does not seem to fit Thee." "No," He says, "it is not mine; it is borrowed; it does not belong to me now. For my vesture did they cast lots." And

I say to Him, "Thine eyes are red as though from loss of sleep." He says: "Yes, the Son of man had not where to lay his head." And I touch the log on His back, and I say: "Why carriest Thou this?" "Ah," He says, "that is a cross I carry for thee and for the sins of the whole world. That is a cross. Fall into line, march on with me in this procession, take your smaller crosses and your lighter burdens, and join me in this march to heaven." And we join that procession with our smaller crosses and our lighter burdens, and Christ looks back and He sees some are halting because they cannot endure the shame, or bear the burden, and with a voice which has in it majesty and omnipotence, He cries until all the earth trembles: "Whosoever doth not bear his cross and come after me cannot be my disciple." Oh, my brethren, my sisters—for I do not speak professionally, I speak as a brother

and heaven and hell look on, I take Christ this day. Come applause or abuse, come sickness or health, come life or death, Christ now, Christ forever."

I wonder if at the close of the sermon I asked all those who wanted to be for Christ to rise up—I wonder if there would be a great multitude to rise up, and yet I will not put the test. Let each one in his own soul answer the test. Are you for Christ, or are you against Him? The destinies of eternity tremble in the balance. It seems as if the last day had come and we were gathered for the reckoning. "Behold, he cometh with clouds, and every eye shall see him." What I say to the impenitent I say this morning to all Christians. What are you doing for Christ? What are you bearing for Christ?

Christians Should Expect to Suffer for Christ

Oh, Christian man, oh, Christian woman, have you any scars to show in this conflict? When a war is over, the heroes have scars to show. One hero rolls back his sleeve and shows a gunshot fracture, or he pulls down the collar and shows where he was wounded in the neck. Another man says: "I have never had the use of my limbs since I was wounded at that great battle." When the last day comes, when all our battles are over, will we have any wounds for Christ? Some have wounds for sin, wounds for the devil, wounds gotten in fighting on the wrong side. Have we wounds that we can show—wounds gotten in the battle for Christ and for the truth?

On that resurrection day Christ will have plenty of scars to show. Christ will stand there and show the scars on His brow, the scars on His hands, and the scars on His feet, and He will pull aside the robe of His royalty and show the scar on His side, and all heaven will break down with emotion and gratitude in one great sob, and then in one great hosanna. Will you and I have any scars to show?

On that day there will be Ignatius showing the mark of the paws and teeth of the lion that struck him down in the coliseum. There will be glorious John Huss showing just where on his foot the flames began on that day when his soul took wing from flame and soared up from Constance. There will be Hugh McNeil, ready to point to the mark on his neck where the ax struck him. There

will be McMillan and Campbell and Freeman, the American missionaries, who, with their wives and children, were put to death in the awful massacre at Cawnpore, showing the place where the daggers of the Sepoys struck them. There will be the Waldensians, showing where their limbs were broken on the day when the Piedmontese soldiery pitched them over the rocks. Will you and I have any wounds to show?

Have we fought any battles for Christ? When I ask for teachers, will there not out of this Bible class come a hundred men and women who will say: "I can no longer be merely a recipient of truth; I must proclaim it. Woe unto me if I preach not this Gospel somewhere to somebody. I can no longer stand here or sit here receiving from other teachers the truth of this Gospel when I must be a flaming evangelist." Oh that we might all be enlisted for Christ, that we might all be willing to suffer for Christ, that we might all bear a cross for Christ.

When the Scottish chieftains wanted to raise an army, they would make a wooden cross, and then set it on fire and carry it with other crosses they had through the mountains, through the highlands, and among the people, and as they waved the cross the people would gather to the standard to fight for Scotland. So today, I come out with the cross of the Son of God. It is a flaming cross, flaming with suffering, flaming with triumph, flaming with glory. I carry it out among all the people. Who will be on the Lord's side? Who will gather to the standard of Emmanuel? A cross, a cross, a cross! "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

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Come Back to Bethel

(Continued from page 1)

Esau was with his crooked brother. We are told, "And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob" (Gen. 27:41).

Dreading the wrath of Esau for her favored Jacob, Rebekah arranged to have old Isaac send the young man back to Padan-aram to get a bride from the daughters of Laban, Rebekah's brother, lest he should marry some heathen woman among the Canaanites. So Jacob, running from the wrath of his brother, shamed before his father, left the home and headed northwest.

It must have been a sad journey for Jacob, away from the mother he loved, and from his old father whom he had deceived and from familiar scenes. He had no money, no company. When dark came upon him, he was near a place called Luz. It was time to sleep. There was no inn, no friendly home, no pleasant bed available. He gathered rocks together to prop his weary head, and went to sleep on the ground!

2. The Ladder From Heaven, the Angels of God, and God's Covenant With a Homesick Man

As Jacob slept the sleep of weariness, a sad and lonely young man, in his dream Heaven opened. There was a ladder set up on earth reaching to Heaven. The angels of God ascended and descended. God stood above the ladder and said:

"I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. 28:13-15.

Jacob awoke, his soul shaken, partly with the fear that sinful mortals must have when they come into God's presence, partly with the glory of God's presence and promise. He said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:17). God was in the place where the lonely man laid his weary head and slept; and he knew it not!

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first."—Gen. 28:18, 19.

The Hebrew word *beth* means house. "*Ei*" is the Hebrew word for God. So Jacob called this place "the house of God."

Then Jacob made holy vows. We are told:

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28:20-22.

Oh, how could Jacob ever forget that holy night! The awe-inspiring scene of angels who are usually invisible to mortal eyes! The glory of God shining above the stairway to Heaven! The voice of God speaking to his heart!

And what glorious promises, that he should have a multitude of seed and ". . . in thy seed shall all the families of the earth be blessed." That promise could only be fulfilled by the coming of the Saviour, the Seed of Abraham, of Isaac, and of Jacob.

And the promise was not only to his descendants, but God had promised to be with him and to keep

him and bring him again in peace to this land of Canaan.

Now Jacob had made three vows for a lifetime. On the basis that God would do what He had said, would care for his needs and bring him again to his father's house in peace, Jacob had made three promises:

First, he said, "Then shall the Lord be my God" (vs. 21). Is this the time when Jacob first knew forgiveness of sin and opened his heart to the saving grace of God? Is this the time when his heart was renewed and changed, when he became a child of God? I do not know. Perhaps it was. We know that he had believed in the God of his father, had wanted the spiritual heritage of the first born, but now there is an outright decision: "Then shall the Lord be my God."

Second, the stone that had been his pillow—he set it up and poured oil on the top of it. Henceforth this stone, this place, was to be to him the house of God! So he called it "Beth-el," the name which has remained these thirty-seven hundred years.

Last of all, Jacob made the holy vow, "Of all that thou shalt give me I will surely give the tenth unto thee."

This was the first of two or three climactic spiritual mountaintops in the life of Jacob. How could he ever forget the presence of God, the holy promises, the serious vows which involved all his loyalty, all his will, all his love, all his possessions?

3. We, Too, Have Had Our Bethels

And, dear Christian reader, did you not have a Bethel also? It may have been when you were saved. How can I ever forget the events connected with my own turning to Christ! First, there was the time when I stepped out in the faith of a nine-year-old boy to trust the Lord Jesus and claim Him openly. A few years ago I drove through Gainesville, Texas, early on a summer Sunday morning. On a sudden impulse I drove to the First Baptist Church. The doors were open. Soon the throngs would be coming to the Sunday School. I went in and sat in the same seat where I had sat as a boy. Then I imagined good old Brother Ingram preached again on the prodigal son and told the story of his experience as a runaway boy and his return to the loving, forgiving arms of his father. I remembered again the invitation and how I slid off the pew and walked down that aisle to take Christ as Saviour.

Then I remember the time when after three years of troubled, unsure heart, I found the blessed promise of God, "He that believeth on the Son hath everlasting life" (John 3:36). Then, thank God, I had it! Full assurance flooded my soul, and from that time to this I have known that my sins are forgiven, that I, unworthy sinner that I am and was, am received by God's grace and pardoned and saved!

I remember when I was baptized in the old railroad "tank" or pond near the little cow town of Dundee, Texas. I remember that as we came out of the water on that cold November day and stood in a line beside the water, all sang together,

*"O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."*

*"Happy day, happy day,
When Jesus washed my sins away!"*

Our big family could not all ride in the seats of the two-seated hack, so I prepared to stand in the back as I usually did. But my father, anxious that I not be chilled in my wet garments, wrapped me in a quilt and made me sit in a seat. I was not cold; my heart was so warm I did not feel the brisk November wind. Oh, that was a Bethel to which my heart often goes back!

What was that time when God revealed Himself to you, when He called you, when He encouraged you, when there was repentance or holy vows or a new start?

I remember so well the day when I knelt under a thorny bush in the "brakes" near our home in West Texas. With a burning in my heart, I felt I must go to college. I must get ready for the work God might have me to do. So I made my decision, and with some \$9.35 in my pocket, I rode away on a January day toward Decatur College. With borrowed money, I started toward the long hours of toil and eventual training in Baylor University, the University of Chicago, and Southwestern Baptist Theological Seminary. Oh, that day when I told God I would preach or sing or be a missionary or anything He wanted me to do, if He would take me as I was and help me through school! It was a Bethel of blessing. That chapparal bush where I knelt and prayed was to me the house of God.

And then I go back to 1941. I was in the field of full-time evangelism. The dear Lord had pressed on my heart so heavily the burden for revival. And now in the large Bethany Reformed Church on the south side of Chicago, I conducted a conference on revival and soul-winning. Among the speakers helping me were Dr. H. A. Ironside, Dr. Oswald J. Smith, and, as I remember, Dr. Hyman Appleman. And in my room in the Roseland YMCA I stayed on my face until 2:00 o'clock in the morning, and God and I made a bargain. I promised Him that at any cost in the world I would see that mass evangelism was brought back to America and that America again would see great city-wide revival campaigns. And at 2:00 o'clock in the morning God assured my heart that He would let me see that long-desired day.

Again, my heart goes back to that holy time in 1921 when I knelt in the Pacific Garden Mission with my arms around a drunken bum and won him to Christ. He was so wonderfully changed, transformed, that my heart was enthralled. I had made my life plans to be a college teacher, had taught one year in Wayland College. Now suddenly I felt there was far more for me than being a college teacher. I offered myself to God, and in response to the blessed invitation of Romans 12:1, 2, I presented my body a living sacrifice. By faith I took the call, the place of service which I now know God had laid upon me from the day I was born and in answer to the holy prayers of my father and mother.

Honesty is the one business policy that need never be changed to keep up with the times.

Oh, kneeling on that floor beside the bum who found Christ was to me the house of God never to be forgotten.

Strangely enough, one of those times I met God, one of those times which became to me a veritable Bethel, a true house of God, was when, under strong temptation and serious threats of denominational men, I decided I must be true to my convictions.

I must oppose modernism and evolutionary teaching in Baylor University where I had graduated and where my teacher, Dr. Dow, had been a bone of contention because of his teaching of evolution.

Facing the threats that I would be blackballed and branded and that I would never be invited to hold revivals, that I would have no chance as an evangelist, I told God that if I were serving a God who could not look after His preachers unless they kowtowed to the leaders, unless they sought to please men and played politics with the brethren, I would leave His service. But I told Him that I was willing to risk everything to prove that the God who called me could care for me. Oh, what a day of decision! The friends of a lifetime I lost overnight. I was a marked, a branded man.

Do you remember the time you laid some sin on the altar and felt His healing, cleansing touch, and the Lord said, "Son (or daughter), thy sins are forgiven thee"? Do you remember the time that you felt so led of God to launch out in some new work when, humanly speaking, there were obstacles too great to overcome, but you believed God and by faith went in to take the promised land? Do you remember the time when you vowed you would have upon you continually the breath of God, the power of the Holy Ghost? And perhaps you set apart a time for the morning watch. You kept a rendezvous with God in the secret place of prayer.

Jacob had bought a bit of ground at Shalem and there had made his home. It was only some twenty miles from Bethel. How strange that he tarried here away from that place of blessing. And here his daughter went out to see some of the daughters of the land and Shechem, the young prince, saw her and loved her and led her into sin. How sore the heart of Jacob was when he told him!

2. His Murdering Sons Had Shown the Price of His Neglect

But the wild young sons of Jacob had gone too long without the influence of Bethel. Their busy, busy father had not found time,

(Continued on page 10)

II. The Wandering, Backsliding, Troubled Jacob Needed Bethel Again

According to Ussher's chronology, it was twenty-eight years after Jacob's experience at Bethel when the Lord appeared to him in Genesis 35:1 and said, "Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." But it was likely longer even than that. After that Bethel experience Jacob had joined Laban's household and fallen in love with Rachel. Then he had worked seven years for a wife, was cheated by being given the wrong girl, Leah. Then Leah had borne six sons despite a period of barrenness. Then had come Dinah, the only girl, who had grown to young womanhood and had been led into sin and promised in marriage. Probably more than thirty years had gone by since Jacob made his vows at Bethel and promised God that that would be to him the house of God. And as far as we know, he had never been back to that holy place.

Oh, Jacob, Jacob, how could you so long neglect the house of God! How could you so long forget that place of holy vows and promises?

Jacob needed to go back to Bethel. He needed to erect an altar there and to dwell there! He had been too long away from the place of blessing.

And think of all the reasons that indicate how badly Jacob needed Bethel and the presence of God.

1. A Broken Heart Over a Ruined Daughter Called Back to Bethel

First, there is his daughter who has gone wrong. I know how dearly a father loves a beautiful daughter. Someone has said that a man's son is his pride, but his daughter is his joy. I do not know, having never had a son, but I know that Jacob's heart was broken when he found that his daughter had been deceived and violated.

Jacob had bought a bit of ground at Shalem and there had made his home. It was only some twenty miles from Bethel. How strange that he tarried here away from that place of blessing. And here his daughter went out to see some of the daughters of the land and Shechem, the young prince, saw her and loved her and led her into sin. How sore the heart of Jacob was when he told him!

2. His Murdering Sons Had Shown the Price of His Neglect

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(Continued on page 10)

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Name _____

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The Editor's Notes

(Continued from page 5)

utes I go to the pulpit again for the 11:00 a. m. service to speak on soul winning. And then tonight I speak again and drive one hundred miles back to Wheaton for a day's work tomorrow.

It is blessed to be with these godly pastors from all over the State. They love the Lord, they believe the Bible, they are Baptists by conviction in the old-fashioned sense. We have had a good many holy resolutions and a deep stirring of heart, and I trust great blessings will come in the future because of the touch of Heaven upon us in these two days together. God bless Conservative Baptists, this missionary-minded, orthodox, soul-winning group.

Letter Month: Be Sure to Write!

I hope that thousands of friends will take the opportunity to write us during Letter Month. In the first place, you will want to get a copy of the 40-page pamphlet, *Our God-Breathed Book—the Bible*. Remember the book is free if you write us a letter (not a post card), and if you ask for it. Of course you will pay postage on your own letter. Do not leave it to us to pay postage after your letter arrives.

I hope, too, you will take advantage of the \$1 sale on books, or the half-price sale in which you can buy any book of mine at half price if you send along a subscription to THE SWORD OF THE LORD at the regular price of \$2.50 per year.

And will you not write to tell us about blessings received through THE SWORD? Or write to say thank you? Or to say that you believe the Bible and that you will pray for us who are trying to stand true? Surely it is not more than a good Christian ought to do to write and say thank you.

We are having some blessed, blessed letters. One letter tells of a man saved through the booklet, "What Must I Do To Be Saved?", who has won sixty people in the last few weeks. Heart-warming letters are coming from missionaries and others. Letters counted worthy of publication will be awarded a free one-year subscription to THE SWORD OF THE LORD. So hurry and get in your letter.

Will You Try Also?

The dear Lord has laid on my heart the desire to save up \$1,000 this year to give to the cause of "Investment Evangelism," replacing long-term loans by which THE SWORD OF THE LORD is carried on. We are making progress, but the work must be put on a substantial basis. The loans must be paid off. I think God will help me. Already I have laid aside \$100 and I believe that He will help me to give out of my love offerings \$1,000 this year to "Investment Evangelism," working capital for THE SWORD OF THE LORD. Maybe others who read this will prayerfully undertake to do the same thing. But some others can do more or less, but at least will you ask the dear Lord what is His will in the matter? And those of us who plan and pray ahead of time will find God's help to do whatever He tells us to do, I am sure.

Others ought to put THE SWORD OF THE LORD in their will and leave money or property to help us spread the Gospel around the world. We have more calls than we can fill for free literature. Pleading letters come from India and other foreign countries wanting large, new editions of the booklet, "What Must I Do To Be Saved?", which we have spread in millions of copies at a cost of tens of thousands of dollars. We have a great demand for subscriptions to missionaries and ministers and shut-ins and others who cannot at the moment pay for their subscription. And we want to carry on the emphasis on evangelism which God has so blessed through the years. Let those who pray ask God what they should do about putting THE SWORD OF THE LORD in their will or making a generous bequest.

—The End—

Letter Month Extra Specials



O. J. Smith

We have selected a colorful set of 18 books with retail prices ranging from \$1.25 to \$1.95, to offer as extra special bargains during March "Letter Month." You may have any book listed in this ad for only \$1, (add 10c postage for every book). A very unusual offer up to a 50% saving, but we make it so good that you can't help writing and ordering from us during our Annual Letter Month.

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reader's heart with new purposes and decisions concerning lost people around us."

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5. Great Revivals in Bible Times Prove We Can Have Revival Now;
6. We Can Have Revival Now Because of God's Infinite Resources Freely Available for Soul Winning;
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Sword of the Lord, 214 W. Wesley St., Wheaton, Ill. Use coupon page 8

Come Back to Bethel

(Continued from page 8)

we suppose, to teach them about God. When they heard of their sister's ruin, they made a wicked scheme of revenge. Pretending to be friends and promising intermarriage with the young prince, Shechem, and his father and their city, they had all the men of Shechem's city circumcized. Then when the men were sore and incapacitated, they came upon the city and killed every man in it and looted and spoiled the city!

If you want to know how Jacob felt about the murdering rage of Simeon and Levi, read the word in his dying charge and blessing. Jacob said:

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul come not thou into their secret; unto their assembly, mine honour, be not

thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

Gen. 49:5-7.

The grief of Jacob over his daughter was now made more dreadful by the grief over his wicked sons.

Moreover, there was a real danger that the people of the land would now combine against Jacob and these deceitful and wicked sons and kill them all. Jacob was troubled about the matter.

3. His Idolatrous Wives Show How Far Jacob Had Drifted

There is another indication of how badly Jacob needed to go

back to Bethel and rear an altar and dwell there. His two wives, Rachel and Leah, daughters of Laban, worshipped idols. At least, when Jacob left his work with Laban and took his family away from Padan-aram, Rachel stole her father's idols, hid them in the stuff, and took them with her. And now, when God called Jacob to return to Bethel, Jacob knew about these strange gods and told his family, "Put away the strange gods that are among you." And we are told, "And they gave unto Jacob all the strange gods which were in their hands . . ." (Gen. 35:2-4).

Oh, Jacob was a man of energy, of foresight, an ingenious, hard-working man. He was a man of leadership. But alas, all these great qualities were put to increasing his flocks and herds, increasing his wealth and prestige. He had no time to teach and guide his family in the religion of the true God whom he had vowed to serve and worship.

Some who read this today doubtless upon reflection would find you have left your wives and your children to be absorbed in all the things of the world. You have idols instead of God. It may be that to one of you the idol is pleasure. To another the idol is clothes or a house or clubs. One may put society first and one may put home first. At any rate, how sadly lacking is the home where the father has not taken time to lead his family with him to the blessings of his Bethel! So Lot down in Sodom loved God and grieved his righteous soul over the wicked things that went on in Sodom. But he had no time, we suppose, to lead his family. He could not take with him even his wife when he left Sodom, and to his sons-in-law he was as one that mocked!

The man who has pleasure-crazy daughters and wild, uncontrolled sons and a worldly wife is not a good Christian. He may have met God at some Bethel in the past, but alas, the years have been wasted as was the case of Jacob.

Jacob had amassed wealth. When he came to that Bethel some years before he had only a walking stick and perhaps stale bread and a flask of oil. Now he

has a great family and is rich in flocks and herds. But he is a disillusioned, disappointed man. His children have gone the way of sin; his wives have gone into idolatry.

4. Oh, the Backsliding Brought By Being Too Busy! We Need Bethel

Jacob himself has worn out his soul with hard work. There is something noble about labor. I have the highest regard for the man who is thrifty, the man who works and schemes and saves and prospers. But all of us who have energy and push, all of us who feel a delight in doing, in work, in accumulation, need to beware. That way is the way to leanness of soul and to the loss of all the joys which a Christian may have.

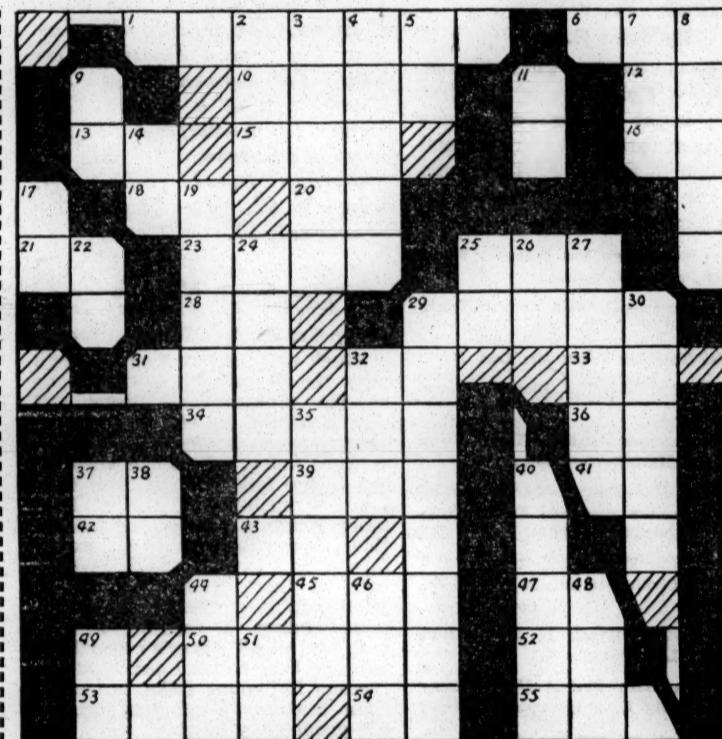
Do you remember that the dear Saviour said that some Christians, those represented by the seed which fell among thorns, "are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14)? Oh, the care of this world, and the deceitfulness of riches, and the weariness of long labor, and the distraction of constant pressure—these can keep a Christian from happiness, can keep one from

(Continued on page 11)

"Sword Wit Sharpener"

Deadline: March 31, 1958

PUZZLE NO. 12



Please check one: Are you still working for the Scofield Bible?
Yes No

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PRINT CLEARLY

Name _____
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(Out on dotted lines)

Simon Peter, Andrew, Philip, Nathanael Find Jesus

John 1

CLEWS ACROSS

- 1 "Andrew, Simon Peter's . . ."
- 6 "Jesus . . . Nathanael coming to him."
- 10 "... thou wast under the fig tree"
- 12 A New England state (abbr.)
- 13 Exclamation of inquiry
- 15 National Education Association (abbr.)
- 16 Doctor of Entomology (abbr.)
- 18 Each (abbr.)
- 20 Senior (abbr.)
- 21 Printers' measure
- 23 "Behold an Israelite in . . ."
- 25 African antelope
- 28 Measure of length (abbr.)
- 29 "We have . . . the Messias."
- 31 Dined
- 32 Therefore
- 33 Dead weight (abbr.)
- 34 "And the . . . of God ascending and descending"
- 36 Electrical Engineer (abbr.)
- 37 "Rabbi, (which is . . . say, being interpreted, Master,)"
- 39 Son of Bani (Ezra 10)
- 41 Right line (Math. abbr.)
- 42 Whether
- 43 Third tone of the scale
- 45 "Of whom Moses, in the . . . and the prophets, did write"
- 47 Alleged force
- 50 "Can . . . any good thing come out of Nazareth?"
- 52 A western continent (abbr.)
- 53 "Saith unto them, . . . seek ye"
- 54 Territorial Decoration (abbr.)
- 55 Organ of sight

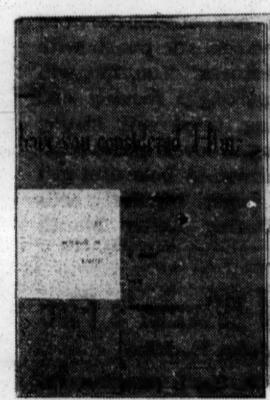
CLEWS DOWN

- 2 "He first finideth his . . . brother Simon."
- 3 "Thou shalt see greater things than . . ."
- 4 "The two disciples . . . him speak."
- 5 Half an em (print.)
- 7 "Jesus turned, . . . saw them following."
- 8 "... dwellest thou?"
- 9 "There standeth one among you whom . . . know not."
- 11 "Thou shalt . . . called Cephas."
- 14 "And . . . brought him to Jesus."
- 17 "... have found him, of whom Moses"
- 19 The innermost shrines in ancient temples (Latin pl.)
- 22 "Finideth Philip, and saith unto him, Follow . . ."
- 24 Paradise
- 25 "The day following Jesus would . . . forth into Galilee."
- 26 Greek letter
- 27 "I saw thee . . . the fig tree."
- 29 "And they . . . Jesus."
- 30 They came and saw where he . . .
- 32 "He saith unto them, Come and . . ."
- 35 "In whom is no . . ."
- 37 Seventh tone in the scale
- 38 "Jesus . . . Nazareth, the son . . . Joseph"
- 40 "Cephas, which is by interpretation, A . . ."
- 44 Greek letter
- 46 "Thou . . . the Son of God."
- 48 "And abide with him that . . ."
- 49 A prize, — — a rd
- 51 Height (abbr.)
- 55 Organ of sight

Free!
with a correct entry for
Puzzle Number 12

Have You
Considered Him?

by Wilbur M. Smith



Perhaps this booklet could best be summed up in the words of the author when he states his purpose: "I long to persuade men to give serious, honest, intelligent consideration to this person, Jesus, and to come to some definite conclusion regarding Him and their relationship to Him, based, not upon superficial, often inaccurate, and sometimes sneering references to Him in contemporary secular literature; not the mere echo of unbelieving professors, or skeptical thinkers, but, the result of one's own unhampered, personal thinking." Dr. Smith has done an excellent job in fulfilling his avowed intention!

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1. Fill in the empty blanks according to the clews given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois.

If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clew numbers given on a separate sheet of paper. It is not possible to return your entries.

3. In order for you to receive the book, *Have You Considered Him?*, your entry must be postmarked by midnight, March 31, 1958. If your paper still arrives late, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 12 will appear in the April 11 issue of THE SWORD OF THE LORD.

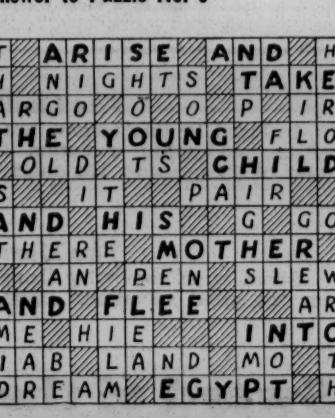
When things get so bad—the Boss begins muttering to himself with incoherent phrases, *it's surely time to start some action!* Our puzzle department started out as an innocent little diversion for our readers and we were thrilled at the interest taken in the puzzles and over the opportunity for doing good through the spread of the excellent gospel booklets we give free for correct solutions. However, this little pet has grown into a monster about to completely disrupt the entire equilibrium of the Sword of the Lord Foundation.

Just the other day, the Boss (that's Dr. Rice), after figuring out what this puzzle department would cost the company in '58, was heard to exclaim somewhat frantically, "We are getting so many *fuzzles pans* we are just going to have to do something!" Confused? You said it! But you would be confused, too, I imagine!

For example, we have come to the startling conclusion that the puzzles will cost us from \$12,500 to \$15,000 this year! This includes

4. Those who are working toward winning the Scofield Bible must check the proper blank below the puzzle. If you check the blank marked "yes," we will send you a coupon if your entry is correct. Save these coupons. They are important. At the end of the year those who have fifty out of the fifty-two will be entitled to a Scofield Bible. Please remember that this is the *only* record we have concerning the number of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of the Bible is on an individual and not a group basis. It is not possible to work toward the Bible if you have started sending entries after Puzzle Number 3, or if you have already had three incorrect entries. Everyone, however, having a correct entry will receive the weekly prize. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 9



the free books, workers' time correcting the puzzles and mailing the free gifts, postage, envelopes, etc. Frankly, this is too much for the Sword Foundation to handle alone. We just don't have that kind of money.

A Suggestion!

However, we have made the offer of the free booklets and the free Scofield Bible, and we are not going to change it. We suggest though, that you enclose at least a dime offering with every puzzle you send in. If each of the approximately 2,100 weekly puzzle workers would do this it would help us out with about \$200 a week, or \$800 a month. Please note that this is only a suggestion. It is not a condition for receiving the free booklets or working toward the free Bible. That offer is still open for all without any strings. Most of the puzzle workers, however, would be more than willing to enclose a dime or more to help cover the cost each week, we feel. Receipts sent for offerings of \$1 or more.

So, please, if you can spare a dime or so to help us absorb the loss in the puzzle department, do it!

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Come Back to Bethel

(Continued from page 10)

meeting God, keep one from prayer and from Bible study and from Christian joy.

Jacob had gone too long without being back to Bethel. He had worn himself out for the things of the world which mean so little!

I have one fear, one matter about which I warn myself continually. As Paul buffeted his body to keep it under subjection lest he should, after having preached so long to others and with such blessing, be "cast away," that is, laid on the shelf, and lose his usefulness to God, so I feel a constant need to beware lest constant labor, long hours, many plans, the incessant pressure of work, should take away my joy in the Lord and my times of secret devotion and lose me the song in my heart. O dear Lord Jesus, forgive us, and watch over us more gently, all of us who have heavy burdens and who have much work to do, even for Thee! A man may be so busy working even for God, doing the highest and best work in the world, that he does not take enough time to meet God, does not take enough time to enjoy the Lord and have the refreshing and the blessing which are the privilege and the duty of every Christian.

What if, with all the burden of raising several hundred thousand dollars each year to keep the

Lord's work going, with the constant pressure of a deadline for copy for THE SWORD OF THE LORD every week, the pressure of many, many preaching engagements, and that much study which is a weariness of the flesh but which is inevitable for a good preacher—oh, what if with all this toil and my writing and traveling and planning—what if I should be too busy to pray enough? And what if I should lose the passion and tears in my preaching and the burden for souls? And what if I should no longer have a bubbling forth of song in my heart? And what if this blessed Book which has been to me the mine of the richest treasure all these years should become as barren as a played-out mine, as fruitless as an arid field without rain? Oh, God protect all of us who are so busy from losing our Bethel and the blessings of Bethel!

Yes, Jacob needed to go back to Bethel and to take time for worship, time to lead his family for God. He needed time for holier things than the sheep and goats and camels and donkeys and cattle which had so driven him day and night for thirty years!

5. But There Was With Jacob the Constant Urging of God's Spirit That Made Him Seek Bethel Again

It is a precious truth that every Christian now has the blessed Holy Spirit dwelling within to represent Christ in the body of the Christian. In Old Testament days, Christians did not have the Spirit dwelling in the body as we have now, as I understand from many Scriptures. But surely God's Spirit was with Jacob and kept tenderly calling him back to his fellowship with God.

We know that even in his boyhood Jacob had longed for and

had sought the birthright and had traded with his brother Esau to get it. Even though his methods were wrong and he need not have thought deceit would be necessary to get the blessing he so greatly coveted, Jacob was right in desiring the blessing. He wanted to be the head of a great nation for God. He wanted to be the ancestor of that blessed Seed of Abraham through whom all the nations of the world should be blessed.

And even in far off Padan-aram when he worked with unstable Laban, the God he had met at Bethel was with him. First, Laban said, "I have learned by experience that the Lord hath blessed me for thy sake" (Gen. 30:27). God was with Jacob as a herdsman. And the angel of God had appeared to him and reminded him of how whatever part of the flocks Jacob had chosen had multiplied under God's blessing. God had said, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred" (Gen. 31:13). That was years before our text. But even then God was calling him back to the land of Canaan, and back to worship.

Then in Genesis 32:1 we learn how "Jacob went on his way, and the angels of God met him." And we learn how Jacob tarried all night and wrestled with an angel of God until the angel blessed him and gave him a new name, Israel, which means "prince." And thus God warmed the heart of Esau and enmity was removed and they met as brothers beloved. And even at Shalem, where he had lived some years and where Dinah had gone wrong and where Jacob's sons had killed and looted a whole city, Jacob had erected an altar to God. You see, God had chosen Jacob and would not let him go.

We are told that "the gifts and calling of God are without repentance" (Rom. 11:29). God had chosen Jacob and would keep him

safely. And stirring in Jacob's heart was a hunger for God, prodiging him always was the Spirit of God. Jacob had in his own heart the call to come back to Bethel, and when God spoke to him and gave him solemn invitation and commandment to "arise, go up to Beth-el," Jacob had a heart to go. His own heart condition called him to go back to Bethel.

And so it is with many who read this. Your own heart is hungry for the blessing of God to be renewed. Oh, then do not wait! Make your way back to Bethel.

III. The Wonderful God Who Gives Another Chance!

It seems a strange and wondrous thing that God would still want Jacob, would still plan to use him, would remember his covenant! Now after some thirty years away from the place of blessing, Jacob is called back to Bethel to rear an altar and to abide there. Oh, the grace of God! How wonderful is God's dealing with lost sinners when He seeks them so long and saves them! How wonderful is God's dealing with His own children that He bears with us so much and never lets us go!

So God is calling Jacob again after weary, wandering, money-mad years, after disappointment and disillusionment have wrecked the peace of his mind. God still wants Jacob, still calls him back.

We find this blessed attitude of God throughout the Bible. I do not wonder that David said by divine inspiration:

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitith his children, so the Lord pitith them that fear him. For he knoweth our frame; he remembere that we are dust.

—Ps. 103:8-14.

1. God Mercifully Spared Lot Despite His Compromise

So God remembered Lot down in Sodom and the angels of God complained that they could not do anything at all about destroying the city until Lot should come out! Poor, worldly Lot! Poor, compromising Lot who called the wicked his brethren. Poor Lot who neglected his family until his religion was a mockery to his son-in-law. Poor Lot who took two daughters out of Sodom, but could not get Sodom out of his daughters. Lot down in Sodom was dear to God and God would not give him up. God must give His children another chance. He may punish them, but He loves them. He may chastise His own most severely, but He never gives one up.

2. God Did Not Cast Away David When He Sinned Grievously

Is it not amazing that God who had chosen David to be king, had chosen David, like Jacob, to be in the ancestral line of Jesus, the Saviour, would not give up David when David sinned?

David was a man after God's own heart, a man of faith. By faith he risked all and killed the giant Goliath through the power of God on his little sling. David was inspired as the sweet singer of Israel to write the Psalms of David. The dear Lord Jesus was not ashamed to be called "the son of David" and the angel promised Mary that God would give to Jesus "the throne of his father David" (Luke 1:32).

We know that David led Bathsheba into sin. Then, lest his adultery should be found out, he had her husband, Uriah the Hittite, slain with the sword. And God did punish David with heart-breaking severity. His baby died. His daughter was raped by her half-brother, a son of David. Then Absalom, brother of Tamar, avenged her wrong by killing wicked Amnon, and David grieved over the murder of a licentious son by another son. Then Absalom himself stole the throne and David ran for his life until Absalom was killed in battle.

Yet God called David back to

his Bethel. God sent Nathan the prophet to rebuke David for his sin and to offer him mercy. And David's heartbroken prayer in Psalm 51 tells us how David came back to Bethel pleading for cleansing, acknowledging his sin, making holy vows that he would teach transgressors God's way and that sinners would be converted. Oh, how God's dealing with David must comfort us poor, wayward Christians. Not all of us, of course, have had the same kind of sin as David had, but all of us have sinned. We may not have had the same tragedies in our family which David had, but all of us have had tragedy and failure enough, God knows. And God calls us back to confession and new vows and sweet fellowship again, as he called David and as he called Jacob back to Bethel.

When God called Jacob back to Bethel, He was calling him not only to fellowship with God, but to preparation for the headship of a nation. God is merciful to give people a new chance for joy and fellowship. He is equally merciful to give people a new chance to serve Him.

3. This Merciful God Gave Rebellious Jonah a Second Chance

You remember how the word of the Lord came to Jonah, the son of Amitai, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:2). But in effect Jonah said, "Nothing doing, Lord; that bunch of fish worshippers? No, I am afraid some of them would get converted." So Jonah bought a ticket on an ocean-going vessel and ran away from the call of God. You know the story of the mighty wind that God prepared, and the great fish that God prepared, and the gourd and the worm. It is enough to say that God dealt with Jonah by the storm at sea. He was thrown overboard and swallowed by the great fish that God had prepared. And after three days in the belly of the whale (typifying Christ's three days in the grave, as we are plainly told by the Lord Jesus in Matthew 12:40), Jonah was vomited out on dry land.

Now Jonah smelled like fish, but he certainly felt more like preaching! And now here is the wonderful, wonderful truth again: God gave Jonah a second chance! And we are told, "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2). It is Jonah's call back to Bethel! "Jonah, you are called as a prophet of God. There have been holy vows. There have been divine revelations! Now God calls you again to preach the Gospel as He has called you before."

"So Jonah arose, and went unto Nineveh, according to the word of the Lord" (Jonah 3:3). And God gave one of the most marvelous revivals of all history, and hundreds of thousands of people repented in sackcloth and ashes, and turned to God for mercy and forgiveness. God gave Jonah a second chance.

4. Peter, Cursing, Denying Christ, Was Restored to Fellowship and to Wonderful Service

Peter is another example of a man who needed another chance. You know how Peter had vowed to die for Jesus. He went in and sat by the fire with the soldiers who would crucify the Saviour before nine o'clock the next morning. And in some way, as it always happens with those who rest in bad company, Peter's courage ebbed away. They "put no strings" on him, but he was hindered none the less. And when he was challenged, he denied that he knew the Lord Jesus and cursed and swore and said, "I know not the man." Then, as Jesus had said it would, the cock crowed, and Peter suddenly faced the ruin of all his ministry, the breaking of all his vows, and public disgrace in the eyes of the disciples. Peter went out in the dark that cool April morning and wept bitterly.

Well, Peter would naturally say, "I'm all washed up. Who would hear me preach the Gospel now? Who wants to hear a man who has no courage and who lies and denies Jesus and curses and (Continued on page 12)

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Years roll by, the body weakens;
But the spirit still is young;
Breath of God—it never ages,
Is eternal, ever strong.
Rather, year by year it strengthens,
Gaining o'er the things of sense.

By Thy Spirit, lead my spirit,
Saviour, till Thou call me hence.

Things of earth decrease in value,
Brighter shines the light above;
Less the power of human hatred,
Sweeter far the Saviour's love.
Let me tell it to the needy,
Far and wide Thy worth proclaim;

That my closing years may praise
Thee—

Glory Thy blessed name.

Let me labor in Thy harvest
More than ever in the past,
Reaping in what Thou hast planted,
Till I dwell with Thee at last;
That before Thy throne eternal
I may have some fruit to bring,
Not my work—the fruit of Calvary,
All Thine own, my Lord and King.

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Come Back to Bethel

(Continued from page 11)

sweats?" So Peter gave up the ministry. I can imagine that he said, "Well, I'll have to make a living some way. I have a big family and my mother-in-law lives with me. I'll go back to the fishing business."

So back up to the little Sea of Galilee Peter went. And he was such a leader that the other disciples went with him. Oh, when we fail God, without meaning to we may lead so many others to failure! And the disciples again had a boat and nets. They toiled all night. But they caught nothing at all. And in the morning one stood by the seaside and said, "Children, have ye any meat?" (His voice was like an angel's, but they knew Him not.)

No, they had caught nothing all night. But He told them to let down the net on the other side of the boat. They did, and suddenly the net was filled with 153 great fish!

John the beloved, more spiritually minded than the others, perhaps, recognized that it was Jesus. Had He not given them a great load of fishes, two boats full, once before? And when Peter knew it was Jesus, he suddenly turned the nets loose. They could bring in the fish or they could let them go. What were fish beside a chance to see Jesus and get the matter of his sin and failure straightened out!

So Peter put on his coat and jumped into the sea to swim to the shore. Boats are too slow when you've been so long away from your Bethel, so long out of fellowship, so long out of the will of God!

You remember how they ate the breakfast Jesus cooked around the fire and then the searching question put to Peter, and how Peter said, "Lord, thou knowest that I love thee." So Jesus recommissioned Peter and soon we see him on the Day of Pentecost, standing before thousands and preaching the Gospel with power, and 3,000 souls were added to the church that day!

Oh, we serve the God who gives a second chance, a third chance. We serve the God who seeks us so long and pleads with us to come back to the Bethel of blessing, back to the renewing of our call, the re-signing of our commission!

5. The Prodigal Son Story Shows How Willingly God Forgives

It may be that one reads this who is not even saved. Or perhaps you have gone so far in sin that you do not feel any assurance of salvation. Then remember that blessed story of the prodigal son as told by our Saviour in Luke 15. A certain man had two sons. One of them was given the portion of goods that belonged to him, and took his journey into a far country and there wasted his substance in riotous living. As gamblers and drinkers and harlot-chasers do, he came to want, and had no friends. He got a job feeding pigs, and there in want and hunger, his proud heart broke and he came to his senses. That prodigal boy said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15:18, 19).

And, praise God, he did arise and go to his father. And the father saw him a great way off. (How long his father had watched the road and longed for the boy's return!) The father ran to meet him and fell on his neck and kissed him. The boy confessed his sin, but the father hushed him up and called for a robe to take the place of his rags, called for servants to bring shoes for his bare and sore feet, called for a ring of sonship to go on his finger. And they killed the fatted calf long prepared for this contingency. The neighbors were called in, and they had a feast of rejoicing. The boy who was dead is alive again! The boy who was lost is now found! I do not wonder that they began to be merry!

O sinner, you are not far from God. Come home! O backslider in heart, the Father never ceases watching the road, waiting for

THE SWORD OF THE LORD

and before the time you should have taken to teach your children the Word of God and win them and bless them? In Jesus' name, put away the idols!

Some woman loves her children more than she loves God. She thinks more of their happiness, their popularity, their prosperity, than she thinks about the Word of God and winning souls, and the secret place of prayer. Oh, if you would come back to Bethel, put away your idols!

That job, that loved one to whom you may be engaged, that denomination upon whose promotion and endorsement you depend—whatever that thing which has infringed upon the crown rights of Jesus Christ, upon the singleness of heart with which He demands that you serve Him—put that idol away! If you would go back to Bethel, then idols must be destroyed.

It may be that the idol which has come between you and God is your own will. You want your way, as did the prodigal son who went into the far country. Then if you would come back to the Bethel of blessing, your will must be given up to God's sweet will.

Years ago when Grace, my oldest daughter, was three or four years old, she rebelled at some command. Sadly I spanked her very hard and made her do what she was told to do. Then I left, and when I left, I did not tell her good-bye. She still sulked for a little bit over her spanking, but then she was penitent and she

house and rang the doorbell. She had snuff in her mouth and had no time to run to the kitchen to spit it out. What would she do? Ashamed for it to be known that she dipped snuff, she swallowed the snuff, wiped her mouth, and went to the door!

But the nicotine in that mouthful of snuff made her sick. She felt greatly ashamed that she had a habit that she dared not let her neighbors know about. She was ashamed that she had a secret that she must hide from those who would be offended by it. She had heard me preaching about how a Christian ought to keep his body as a holy temple of the Lord and she resolved she would quit the snuff.

She had used this form of tobacco for many years. It had a vise-like hold upon her—a habit which it seemed almost impossible to break.

When she gave up the snuff, she got sick. Lying on her bed, desperately sick, she said, "O God, if I die, I will never touch the filthy stuff again! If I die, I will die clean!" But God raised her up and she was free from the habit. She had gotten clean, and had come again to Bethel, the place of blessing.

3. They Laid Aside Ordinary Ornaments and Pleasures for Bethel

And now here is a strange thing: God did not tell Jacob all the details of preparation they should make to come to Bethel. It was Jacob who, knowing about the idol gods, commanded that they be put away. It was Jacob who said to his family, "Be clean, and change your garments." God somehow inspired these people of Jacob's household to do more than they were commanded. They not only brought the strange gods, but they brought "all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem" (Gen. 35:4).

You will note that God did not say it was wrong to wear earrings. And God did not tell them to leave off their earrings, even, as they were to come up to Bethel to worship God. Earrings are not necessarily wrong. When Abraham sent his servant to get a bride for Isaac, he sent along rich golden earrings and other jewels for the dear girl who would be a bride.

Christian women are commanded that their adorning should not be "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." No, the real adornment of a good woman is "the hidden man of the heart," that "meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4).

We do not think it is wrong to plait the hair. Certainly it is not wrong to wear garments. But a woman's beauty does not depend upon her garments or on her golden jewels or on the way she dresses her hair.

I think something of this was put in the hearts of Jacob's household by the Holy Spirit. Before they went to Bethel, they laid aside the earrings. Sometimes when we wait on God for revival and pray for the power of God, or pray for some answer in a time of distress, we put aside food. Eating is not wrong, but sometimes God's people ought to fast. Sleeping is not wrong at the appointed time to sleep, but sometimes God's people ought to watch all the night through and call on Him. Ordinary businesses of life are not necessarily wrong, but there comes a time when they must give way to a special time of seeking God. Pleasures and games are not necessarily wrong, but sometimes they should be laid aside for better things. So these laid aside their earrings, although they were not commanded to do so.

Oh, then, I beg you, do not let even the good things, even those things which are perhaps harmless, keep you from the fullness of blessing. Paul properly said, "All things are lawful unto me, but all things are not expedient

... " (I Cor. 6:12). And surely if we take time to seek God's face, there are many things which might ordinarily be permissible and proper, which ought to be laid aside. Oh, then, if it means giving up sleep, or giving up food, or missing time for business, or if it means giving up a sweet companionship in order to have the better companionship of God, I beg you that in this spiritual sense you will lay aside whatever those earrings represent in your life, and go up to Bethel empty, to receive the fullness that God has for you.

4. The Whole Family Went to Bethel Together!

It is blessed that Jacob had been at Bethel alone when he had no family. It is doubly blessed that now he takes the whole family. Joseph was a small boy, and now Joseph goes to Bethel. Who knows but that the older sons might have been more blessed of God if they had been early taken to Bethel, the house of God, the place of blessing, and the altar there.

Do not try to keep the blessing for yourself alone. See that wife and children, see that husband and loved ones, enter into the blessing, too. All the family went together to Bethel. The servants went along, too. All alike gave up their idols, washed their bodies, changed their garments, and changed their ways. Oh, it was a revival time for the household of Jacob when all together went up to Bethel and there met God.

It may not be in some great revival service. That may not be possible for you just now. It may not be under the preaching of the Word of God by some Spirit-filled man. It may be that you alone at home or in your office or on your farm or in a rented room in a lonely city, will go back to Bethel and to the God of Bethel. Oh, I beg you, do it today, no matter where you are.

These words are written in a lonely motel room on New Year's Day. Today my family is gone to have happy fellowship with one of the daughters—with Jessie and Sandy and baby Carol Joy, at Moline, Illinois. If I had been there, I would have gone, too. But duty called. In a few minutes I will go to the pulpit to preach the first sermon of the new year for me. Hungry hearts are waiting. So in this motel room, with a heart that was lonely, and feeling a little the constant pressure of the work that is upon me day and night, I have sought God.

The telephone rang, and I rushed to pick up the phone, hoping, even praying it would be one of my loved ones calling me. It was not.

But in this motel room today, I have gone back to Bethel. I have gone back in my mind and heart to the old experiences. I have laid aside idols, I have taken off earrings (spiritually, of course); I have renewed my vows. And this motel room has been filled with the angels of God, and I have felt, even if I have not seen, the ladder reaching to Heaven.

And Jacob, after he had been to Bethel, called it not only Bethel, the house of God, but El-bethel, the God of the house of God. No longer did Jacob think just of the stone upon which he had poured oil. He thought now of God who met him in person, the God who renewed all the promises He had given to Isaac and Jacob, the God who heard him in the time of distress and delivered him. Jacob met God again.

Will you today have a Bethel of blessing and renewing? Will you lay aside idols? Will you repent of sins and be clean? Will you break the ties that hinder? Will you renew your vows and accept the renewed commission from God for the work He called you to do? Oh, may God let the altar fires burn at many a renewed Bethel as you read these words.

I hope many will write to tell me you have waited upon God afresh, have renewed your vows, have gone back to Bethel.

—The End—

Take Time to Talk With God

By Helen Frazee-Bower

*Take time to talk with God before you hurry
To life's appointed tasks. Bring all your care,
Your disillusionment, your doubt, your worry,
And talk it over with the Lord in prayer.*

*Take time to talk with God. He stands between you
And all the unexpected that can come:
From every unseen foe His love would screen you,
And in its warmth are light and peace and home.*

*Take time to talk with God. Be not contriving
To push beyond today's uncertain rim.
Commit it to the Lord. Not all our striving
Can do as much as one small word with Him.*

household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. —Gen. 35:2-4.

Will you consider how Jacob and his family came to Bethel.

1. They Put Away Their Idols

First, Jacob commanded his

household and workers, "Put away

the strange gods that are among

you"

So the idols that had been cherised these years, the idols stolen from her father by Rachel, and perhaps other idols, were brought to Jacob and solemnly surrendered, and they were disowned and put away!

Does God really have first place in your life? Remember that God said, "For I the Lord thy God am a jealous God" (Exod. 20:5). And when God, in fury, destroyed Israel, killing many by the hand of Nebuchadnezzar's army, and carrying the rest away captive, He revealed to Ezekiel that it was "this image of jealousy" which wicked people had put in the entry of the temple, which had broken God's heart and aroused His fury against His sinning people (Ezek. 8:5)! Oh, put away your idols! You cannot properly go back to Bethel, back to the place of blessing, back to the renewal of power, back to the holy vows, unless you put away your idols.

Preacher, have you pleased the

denomination more than you have

pleased God? Put away your idol!

Businessman, have you put your

business, your job, ahead of the

house of God, ahead of the Bible,

began to say to her mother, though I was already gone, "Good-bye, Daddy! Good-bye, Daddy!" And when she took her afternoon nap, half-asleep, with tears running down her little face, she would say, "Good-bye, Daddy!" She was tired of her own way. She was sorry for her rebellion. She wanted to make right what she had done wrong.

So your stubborn will must be given up if you would have the fullness of God's blessing. Do not hesitate to pull that idol of self-will out by the roots and let God have His way in your life, if you want to live at the place of blessing.

2. They Washed Themselves and Put On Clean Garments

Jacob commanded, "Put away the strange gods that are among you, and be clean, and change your garments" (Gen. 35:2). It is a good practice we have of bathing and putting on fresh garments when we go to the house of God. It does not matter so

much about the other people who will be at the church. But one ought to dignify his going to the house of God, one ought to make it an high occasion. As one puts on his best clothes to go courting or to meet important visitors, so surely it is nice sometimes to dress the best we can just to honor or Jesus Christ.

But Jacob had in mind here a cleaning up before going to Bethel. I do not doubt that there was a lot of bathing going on among the large family of children and servants. And that symbolizes that we need to be clean, clean of dirty habits, clean of filthy thoughts, clean of bad associations, if we would truly go back to Bethel, back to the place of blessing.

I had a letter once from a dear woman who heard me regularly on the radio. She said she became convicted about the sin of dipping snuff. Some visitors came to her